

A
Liturgical Discourse
OF THE
Holy Sacrifice
Of The G. 4. 45
MASS.

Containing a clear, facil, solid Explanation in general and particular, of its *Substance, Nature, Quality, Antiquity, Use, Rites and Ceremonies*, deduced out of the Sacred Scripture, Apostolical Tradition, Holy Councils, Orthodox Fathers, continual Practise of Gods Church, and Unanimous Consent of all Christian Nations.

Divided into Two Parts, and Collected by A. F. the least of *Friar Minors*, for the help of devout Catholicicks, in order to the more spiritual and profitable hearing thereof.

The First PART.

Show to the people the Ceremonial and Rite of worshipping, and the way they ought to walk: and the work they are to do. Exod. 18. 20.

Printed, Anno Dom. MDCLXX.

THE HOLY SACRIFICE

OF THE

Holy Sacrifice

62.4.12

M.A.S.

Containing a clear full and

perfect account of the

same, as given in the

Scriptures, and the

reasons thereof, with

the manner of offering

the same, and the

benefits thereof, and

the manner of receiving

the same, and the

benefits thereof, and

the manner of receiving

1333:03

To the Right Honorable,
The LORD

Henry Arundel,

Baron of *WARDER*;

And Count of the Sacred Empire :

Master of the Horse to Our late

Queen Mother, *Henrietta Maria* of happy
memorie, &c. all health and happiness.

My LORD!

THe Subject of this
small Production of
mine hath been a
long time, as a stranger to our
Nation, constrained by an
unhappy oppression, to lurk
up and down in obscure places,
and not well understood

A 3

by

Epistle

by many; which cast me upon a design of putting it in an *English dress*, and *anatomizing* and *dissecting* it in every part and parcel, expose it to the view of our *Natives*, that they may see and understand each *Mystery* contained therein; know the *Mystical signification* of every *rite*, *ceremonie* and *clause*; and plainly gather the *fruits*, *benefits* and *merits*, which it affords to the devout *Hearers* or *Offerers* of the same.

In its self it is the *Memory* of Gods Marvellous Works, wherein our Merciful and Compassionate Lord hath given

Dedicatory.

ven Spiritual Food to all those
who fear and love him : A
Sacrifice of Sacrifices, emi-
nently containing the virtue
and efficacie of all past Sacri-
fices, Victims and **Holocausts**,
and truly and properly the *Sa-
crifice of the New Law*. For
it is the self same which Christ
offer'd in his last Supper, when
he instituted this *Incrumental
Sacrifice* to be perpetuated in
his Church. Whence by the
Prophet *Daniel*, it is stiled *A
perpetual or daily Sacrifice*; and
by *Malachy*, a clean, pure or
*holy Oblation to be offered in
every place among the Gentiles*;
which also in figure was offe-

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ed by the High Priest of God
Melchisedeck, of whose Order
(as God himself by the mouth
of the Royal Prophet testifies)
Christ by the eternal and un-
alterable Decree of his Father,
was to abide for ever; as a
Priest then of this Order, *Christ*
did visibly offer this *Mysteri-
ous Sacrifice*, and invisibly by
the visible *Ministry* of *Priests*
(in his especial command
doing the same in all succeed-
ing times, even to the *Worlds*
end) he always does the same,
bequeathing it to his *Holy*
Spouse the Church, as a *Testa-
ment* of his New Law, and a
perpetual memory of his *sacred*
Passion,

Dedicatory.

Passion, which by this *Holy Sacrifice* is applied to us unto *Remission* of our *Sins*, and *communication* of *Grace* and *merit*, and as a continuation of his *Passionate Love* to *Mankind*; For as by the *Incarnation* the sacred *Deity* was united to our *Humane Nature*, so in this *Divine Sacrifice*, *Christ* by a stupendious condescension, communicates unto us his *Deity*, and deified *Humanity*, that he might be one with us, and we one with him, in a mystical manner renewing and continuing the same *Incarnation*, or rather extending it to all who worthily receive him.

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him. If I the least of Gods
 Servants, have done any thing
 in these my endeavours, that
 may be to the honor and ma-
 nifestation of this soveraign,
 dreadful and amiable *mystery*;
 or to the good and benefit of
 Christian Souls, by encrease
 of their *devotion* and *reverence*
 thereto; with bended knees,
 and humbled heart, I present
 all to Gods omnipotent good-
 ness, which has given me
 grace to attempt and finish
 this work.

Next under God in pursu-
 ance of the inveterate, and
 now common custom of wri-
 ters, to present their labors to
 Men

Dedictory.

Men of Honor and Worth, that
under their *Protection*, they
might be sheltered from *sacri-*
legious Hands, defended from
the *injuries* of *ensorious tongues*
or graced by their *acceptance*,
or favoured amongst others;
I have presumed to shroud
these my poor endeavours
under your *Honors Patronage*,
as to a *Person* fitted for its
Protection; First, in regard of
the *Honor* of your ancient Fa-
mily, taking originally its
rise from *France*, but spread
and made known by the He-
roick actions of your *Ancestors*,
to the utmost bounds of the
Roman Empire, as appears by
t he

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the publick *Patent* of his Imperial Majesty, whereby he confers on your Lordships Grandfather and all his Posterity, the Title and Dignity of *Counts of the Holy Empire*, for *eminent Service* done by him in the Wars against the *Turk*; the particulars whereof are inserted with great Honor to him in the *Patent*, as attested by the most *Serenissime Archd. Matthias*, and all the *Generals* and *Commanders* of the Imperial Army.

Secondly, For your *Personal Fidelity* to your Sovereign in the late unhappy Civil wars at home, where you so cheerfully

Dedicatory.

fully sacrificed your *Person*
and *Fortune* to the distress of
your *Prince* and *Countrey*, as
evidently appeared by your
Actions in the *War*, and *Suf-*
ferings after; having not only
lost your *Blood* in several
Battels, but your self demo-
lished that Antient and Noble
Seat of *Warder Castle*, the only
Habitation which the malice
of the *Kings Enemies* had left
you; and the *War* being
ended, having for several years
lain under a total *Sequestration*
of the *Profits*, was forced to
repurchase with no less than
Five and thirty Thousand pound
your own *Estate*, which by
the

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the iniquities of those Times
was adjudged forfeited for
your Loyalty to the Crown.
Of all which the unhappy Re-
cords of those Times, are a
more proper and assured Testi-
mony, than my bare Relation,
who have no desire in the
rehearsal of them to awaken
the memory of your past
Sufferings, or to offend your
Lordships Modestie in the
divulging of your Merits;
since I know, as on the one
side, no affliction can trouble
you that arise from so virtuous
a principle, so are you not in
danger of a vanity from those
actions which were but the
effects

Dedictory.

effects of your Loyal Duty.

But the last and principal Cause, and which is more properly a Motive to me, for the *presumption* of affixing your Name in the *Frontispiece* of this Book, is the *Devotion* I have had occasion to observe in your Lordship, to this holy *Mystery* of our *Religion*; and your punctual observance, when possible, in the hearing of it; a Zeal derived unto you by descent from your pious Parent, whose exemplary Virtue I have heard much celebrated by all persons that had the honor to know him; and especially in the pious
atten-

attention he ever paid to this
Holy Sacrifice. If these La-
bours of mine may any way
promote the continuation of
your practise in this behalf, or
that others may by your Ex-
ample, be induced to receive
the benefit of it ; I shall have
the height of my ambition, and
always remain,

Your Honours

Ever devoted Servant,

And continual Beadsman,

F. A. F.

THE PREFACE

TO THE

Courteous Reader

Worth his perusing

M Any Learned Doctors and Bishops of the now English Church, have strenuously and zealously laboured to defend and approve its Liturgy, from the ancient use of Liturgies in Gods Church; some affirming, that *since God had established Church in the world, there were set forms of Devotion, or Liturgies* (for of them he there treats) *In the Jewish Church before and since Christ, in the Christian Church of all Ages; and at this very day, all those varieties of Christians in the large circuit of Christianography, have their set forms of prayers, which they do and must use.*

Dr. Hall.

Dr. Featly.

Another saith, that the Christian Church, generally in all Ages and places, hath made use of publick, set, and sanctified forms of prayers, as appears by the Liturgies yet extant, whereof some bear the names of the Apostles, as of S. James, and S. Peter; some of the Greek Fathers, as that of S. Chrysostom, and S. Basil; some of the Latin Fathers, as S. Ambrose, S. Gregory, and S. Isidore: And in proof thereof he cites *Eusebius, Justine Martyr, Tertullian, the Laodicean and Milevan Councils.* The like others have done: I may then justly presume, that none will be offended; if I endeavour to do the same for our present Catholick Liturgy, or Mass, as conform to all antiquity, say the very same in substance with those now mentioned, by the very name of Mass, in the cited Council of *Milevan*, which also was found in all parts of the world: Of the Latin and Grecian none can doubt; and of other Nations, let us hear the testimony of an ocular witness: *Therides*, the French Kings Cosmographer; who affirms, that he saw in the holy week at *Jerusalem*, *Antioch*, *Constantinople*, *Maronites*, *Georgians of Persia*, &c.

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Polynians, Jacobites, Syrians, Tatars, which are of the Islands
Guinjay, most remote of the *Oriental India*, celebrating
 the sacred Mystery of the Mass: The Protestant Bishop *Rossi*,
 in his view of all Religions, well testified as much, or
 more.

And that the Mass hath been in all Ages, this following
 Treatise will manifest: add here, the confession of our Ad-
 versaries; for there is none of solid learning, or diligent read-
 ing, can deny, but that the Mass hath been used in the Church
 for a 1000 years: The very Histories of each Nation con-
 verted to Christianity since that time, give testimony there-
 of: we English with Christianity received the Mass, of which
 our Synods, Law-books, Chronicles, and Histories, both Ec-
 clelesiastical and Civil, give ample testimony, and in particular
 the History of the Church of England, newly set forth by
R. F. Cressy, whose industry for the honour of our British Mo-
 narchy Posterity will celebrate: The *R. F. Alford*, who in
 his Latin History led the way, deserves praise from his Na-
 tion; in either, one may find the steps of the Mass, brought
 into our Country by *B. S. Augustine*, sent by Great *S. Gregory*,
 with all the Ceremonies now used.

If any one who understands Latin, will read that excellent
 work (ministring matter of great volums) which the learned
 Bishop *Smith*, sometimes my honoured Lord, hath compendi-
 ously written in his Book entituled; *Florum Historie Eccle-
 siastice Gentis Anglorum Collectio*, he shall find the Mass,
 with all the conditions here beneath excepted, to have been
 brought into England by the said *S. Augustine*, even by the con-
 fession of our Adversaries: To this end he cites *Luther*, *Me-
 lanchthon*, the *Magdaburgenses*, *Bullinger*, *Peter Martyr*, *Bale*, *Par-
 ker*, *Humfred*, *Hospinian*, *Zogedean*, *Charion*, *Parvus*, *Jacson*,
Perkins, and *Morton*; and in the whole course of his book, he
 plainly manifests, that such was the belief of our English in
 all times since their Conversion to the Faith.

The *Catholicists*, and other Protestant writers, will give us the
 gea; for they say, that Pope *Symmachus*, about the year 500.
 had the marks of Antichrist, for he brought the Mass to a
 certain form: And again, they confess, that it was in the 4th
 Age; nay, they say, that then it first appeared, and for this
 they dislike *S. Augustine*, and *S. Ambrose*, charging them with
 Transubstantiation, and application of the Mass for the living
 and dead: *Bale* tells us, that Pope *Leo* the 1. allowed the Sa-
 crifice of the Mass: *S. Gregory Nissen*, and *S. Cyril of Hieru-
 salem*, are by others reprehended, for teaching the Sacrifice of

the Mass to be a sacrifice, and for the sake of the sacrifice, the third, is acknowledged by others, who wonder that so many old Doctors were possessed with this Opinion, and charges them of *forging a Sacrifice in the Lords Supper, without his Command*; and for having adulterated the Supper, by adding a Sacrifice thereto; and with boldness reprehends Ambrosius, Ambrose, Augustine, and Athanasius, for that such was their Opinion: The Centurists will go higher, and spare not to tax S. Cyprian, Tertullian, and S. Hypolitus; and with Calvin, and others, they make up the rest, by accusing Irenaeus, Ignatius, Martial, yea the Priests of Achaia, Disciples of S. Andrew. I have thus briefly gathered the confession of our Adversaries, for all Ages, out of Mr. Brierleys Treatise of the Liturgy of the Mass, where the Reader may see the places, words, and judgment of all here mentioned, with many others there specified: To these I must add Luthers Verdict; who being to write against the Mass, uttered these words, *I set upon a thing, which being approved by the custome of so many Ages, and consent of all, is so engrafted, as it is needful to change the whole face of the Church*; which he and his Followers have done: Doctor Hall well knowing this, affirms; *That the whole Church of God, both Eastern and Western, the Greek and Latin Church, under which this Island was wont to be ranged, had their set forms of prayers from the beginning, which were then holy and heavenly compiled, by the first Authors of those first times; afterwards the abuses and errors of Popery came in by degrees, as Transubstantiation, Sacrifice of the Mass, Prayers for the Dead, and Prayers to Saints.*

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Christ Church should be so blinded, or that the H. Fathers & Doctors should be so supinely stupified, that none should oppose them; but rather maintain and defend them; and all good Christians embrace them as Articles of their Faith: Can any one be so injurious to Christ, as to think that he would pervert his Church to deceive the world in so notorious a manner? was there no true believers? no zealous Christian left in the Church? we may as well say, there never was a true Church of Christ upon earth, before *Luthers* time: But of this more in the Appendix.

We have now heard by the Adversaries confession, that the Mass was in all Ages, and that under the notion of a Sacrifice, which so much displeased our Novelists: Let us now see what they say concerning Transubstantiation; some attribute the beginning thereof to the Council of *Trent*, but others

An. 1155 *stiffly* affirm, that it was first invented in the *Lateran* Council; before which, saith Mr. *Susline*, neither the matter nor name of it was known: Doctor *Willet* will allow it 130 years more possession, in *Berengarius* his time; when as *For* says, the denial of Transubstantiation was accounted as heretical: *Campanius* will yield 200 years more, for he affirms, that the Doctrine of Transubstantiation remained in quiet possession after the year 850. Whence the Centurists charge *Paschasius* (who lived about that time) with it, and so many others. *Carlile*, *Oecolampadius*, and others, will yet give 130 more, affirming, that *S. Damascene* did teach it; yea, some of them say, that he began the Opinion of Transubstantiation: *Humfrey* charges *S. Gregory*, who lived well nigh 300 years before, of this Opinion: The Centurists again will add near 200 years, saying, that *Eusebius Emiserus* did speak unprofitably of Transubstantiation; yea they add more, for they affirm that *S. Chrysostom* seems to confirm it; they charge also *Theodoret*, and *S. Ambrose* for the same, and make the judgment of *S. Gregory Nissen* absurd in this respect: *Jewel* condemns *S. Cyril* for it, and *terminus* *S. Cyprian*, An. 250. for, saith he, many hard things are found in him to establish Transubstantiation: *Melancthon* hath a sting at *S. Ireneus* for it, and the Centurists will not let *Origen* scape, nor *S. Fulgent*; so that *Adam Francisci* had reason to say, that the Papists Fiction (as he terms it) of Transubstantiation, crept very timely into the Church: *Calvin* takes a good course to excel all, by saying, that the ancient Fathers, especially *Hilary* and *Cyril*, went further then was convenient, and thence impose absurdities on them in this subject; and it is enough for him, without producing any Father to the contrary, not to subscribe, as if the Church of God did want of effect.

An. 1155

An. 1060

An. 710

An. 430

An. 390

An. 380

An. 370

An. 180

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esteem his subordination. Hitherto summarily out of the
and British Tradition, *See* *the* *Antient* *and* *Modern* *History* *of* *the* *Church* *of* *England* *from* *the* *beginning* *to* *this* *present* *time* *by* *John* *Strype* *Esq.* *Vol.* *I.* *Page* *100.*
 Bishop *Smith* notes, that *Peter* *and* *Paul* *will* *have* *Order* *Archbishop* *of* *Canterbury* *to* *have* *laid* *the* *beginning* *and* *foundation* *of* *the* *Papistical* *Transubstantiation* *Now* *this* *Order* *lived* *about* *the* *year* *914* *and* *Hopsian* *affirms* *that* *Leofric* *Bishop* *of* *the* *same* *See* *was* *deservedly* *held* *to* *be* *the* *first* *writer* *amongst* *the* *Transubstantiators* *and* *the* *first* *Defender* *of* *Transubstantiation* *wherein* *he* *was* *not* *much* *out* *for* *until* *about* *that* *time* *which* *was* *about* *the* *eleventh* *Century* *none* *was* *so* *hardy* *as* *to* *oppose* *or* *question* *it*.

To these I must add some of our modern Authors, of no little esteem in the English Church: Doctor *Andrew* in his answer to the 18. Chap. of *Perrons* Reply, avers, that the Eucharist was, and by us is considered, as a Sacrament, and a Sacrifice; for the Eucharist, considered as a Sacrament, is nothing else but a distribution and application of the Sacrifice to the several receivers: Doctor *Montague*, another Protestant Bishop, in his Appeal confesses, that S. Paul, calls our Lords Table, a thing to offer Sacrifice on; affirming, that S. Ignatius, S. John's Disciples did take it so, as also S. Clement, the Apostolical Canons and *Dionysius Areopagites*; and that S. Irenaeus Disciple to Polycarp, declares it to be the office of the Minister of the New Testament, to serve God on the Altar: *Dispartens* Opinion in this subject is set down, here beneath: To these we may add Mr. *Browning*, who in one of his Sermons proves it out of Ss *Cyprian*, affirming it to be the universal practise of all former Ages, whereto al o he cites many Councils.

In fine, since S. *Augustines* time, there never was Christian King in this Realm, until *Edward the 6.* but did acknowledge the Mass as a Sacrifice, and the Real Presence (which imports also Transubstantiation) even *Henry the 8.* maintained both these by the Sword of Justice in his six Articles: As for the prayer for the dead in Masses, the last Will and Testament, the Charters and Records of our Kings, Princes, and others, yea the foundations of Abbeyes, Colledges, Universities, Monasteries, Convents, Churches, Hospitals, or other places of devotion, will testify the verity of this practise of offering Masses for the dead, of which see *Monasticum Anglicanum*; and for devotion to the Saints and Reliques, our Country hath been so famous and notorious, that it were impudency to deny it; for *Geraldus Cambrensis* acknowledged by that famous Antiquary *Selden* (as *Cressy* hath it) saith, that our Kings and Nation, in this respect, are commended above all Kings and Nations; the verity thereof is manifested also in the said

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History, and Bishop *Saunders*, in whom all these things are specified, in each King and Bishop of *Canterbury*, even from the first Conversion of our Nation, by the consecration of our *Adversaries*; and in this following Treatise, as occasion occurs, each of them are declared in regard of the whole Church, from the time of the Apostles, as practised in all her *Liturgies*: This much in answer to Doctor *Hall*.

Now Doctor *Hall*, although he alleges the ancient Liturgies, Councils, and Fathers, plainly and clearly admitting these things excepted; yet not very *fearly*, he calls them dross, and highly commends our pretended Reformers, who have taken them away, as also superstitious Rites and Ceremonies, as either *Heathenish* or *Jewish*: Indeed, he should have done well to have explained himself, what he meant thereby; for if he means to exclude whatsoever the Heathens or Jews did use, and practise, all external worship of God must cease; for hardly shall we find any Ceremonies or Rites, but what they have used or practised: But if he means Superstitious Rites invented by the Heathens, or used by the Jews as figurative, we shall joy with him.

Moreover, the English Church as yet retains Ceremonies and Rites, which are as liable to his censure in the first sense, but that they are authorized by a Christian Synod, and Parliament, which all of that Church, according to reason, ought or may observe: I pray, have not Catholics as much, if not more reason, to keep and observe the Rites and Ceremonies which are allowed and approved by the whole Catholic Church in general, and Provincial Councils or Synods, commended unto us by the holy Fathers, Bishops, and Doctors of the Church, practised by the universal consent of Christian Nations, in a continual Tradition from the Apostles time, as I hope this Treatise will manifest.

Besides this, the Compilers of the English Liturgy, or Book of Common Prayer, approved by Acts of Parliament, do profess, that they retain such Ceremonies for the conservation of *decency and order* in the Church, especially for edification of the people, as the Apostle teaches, to stir up the dull and drowsie senses of men to remembrance of their duty toward God; adding withal, that without some certain Rites and Ceremonies, no decorum, decency, comeliness, or quiet discipline, can be kept in the Church: Calvin their Ringleader saith, we fight not against the holy and profitable constitutions of the Church, which conduce to the conservation of discipline, decency, and peace: And again, Policy or Government is not firm enough, unless it be established by certain Laws; neither can any Rites be observed without settled formes.

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It is therefore so far from condemning the *Laws*, which condemn
therein, that we approve of those being taken away, the Church has
loose their vigour, and are wholly deformed and dissolved; for we
cannot have that which Paul requires, to wit, that all things be
done decently and orderly, but by addition of this observance, where-
in this decency and order consists, as by certain *Laws* or *terms*.
And again; It is certain that all Ceremonies are corrupt and hurt-
ful, unless men by them be directed; and how? when Rites so us-
ed are such which may beget reverence to holy things, and that by
such helps we are moved to piety; partly also, that modesty and
gravity, (which in all good things ought to be regarded) may ap-
pear therein.

Now the English Church cannot rationally be condemned, for
the Rites and Ceremonies it hath retained for the reasons now al-
leged; and indeed thereby it carries a more Majestical form
of a Church, and is to be preferred before all other Protestant
Churches, having no small resemblance to the true Catho-
lick Church, which causes emulation in our late Sectaries,
who have made, or endeavoured to make such havoc and
confusion in Christian Religion, that if no obstacle be made,
they will come to no Religion; for they have the Art of Sub-
straction, at their fingers ends, but no multiplication or addition
to Gods Eternal Worship, or Church Government: Their
Ringleaders did curtail and peel away what was not for their
turns, and they for these 100 years, as their true Disciples,
have laboured to impair and diminish the Sacraments, Myste-
ries of our Faith, Books of Scripture, Traditions, Authority
of the Church, Councils, holy Fathers, and Church Govern-
ment, insomuch that every Pedantick or pretended Minister,
nay every Cobsler or Tinker, every tating woman, will engage
themselves to set better order in the Church, and with con-
fused fancies and Enthusiasmes, destroy and pervert all order in
Religion; and in this forsooth they pretend the Spirit, as if
they were all spiritual, and so spiritual, that they condemn and
despise all order and civility; he is the most famous, who can
burn *Diana's Temple*; and they labour as much in pulling
down Gods Church, as ever *Salomon* and his workmen did,
to build the *Temple*; and with as much confusion, division, and
impertinence, strive to build the Towers of their proud fan-
cies; and to this they have raked up all former Heresies, re-
serving the Cinders for to kindle the fire of their burning
zeal: From the *Gnosticks*, they take a transcending knowledge
above all other; from the *Manichians*, they esteem themselves
only spiritual, and all others carnal, with the *Marcites*, they
imagine themselves only perfect, and more wise then the holy

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 ... or Church is full; with some of them perfect their
 own Opinions before Orthodox Religion; with the *Montanists*, they desire to be esteemed only spiritual, as having the
 gift of spirit; or, as only praying in spirit, which they deny to
 all others; with the *Donatists*, they boast much of Revelati-
 ons; with the *Acaphasians*, they will have no Bishops, nor
 Priests: And lastly, to omit many others, with the *Anthropo-*
morphites, they slight the Church Liturgies, or publick pray-
 ers.

Truly it is deplorable, to see this Nation, which from the
 beginning of its Conversion has been so famous and re-
 nowned for Sanctity, Piety, Devotion, Learning, and constant
 Faith, in opposition to all Heresies, should be so miserably
 torn and divided, that it is hard to know what Religion it
 would have: Nothing so much agitated, as Opinion of Reli-
 gion, and he is the bravest, and the wisest, who can most con-
 cur to its destruction. But to leave these airy and diminuting
 spirits.

I propound to all unbyassed and rational Christians, the se-
 rious examine of the Ceremonies and Rites, which our pre-
 tending Reformers have rejected, and particularly those of the
 Mass; to wit, whether they have not the same conditions, na-
 ture or qualities, which they require or find in those they re-
 tain, and to this day observe: For the Catholick Church (as
 in this Treatise will more fully appear) aims at nothing more
 in her Rites and Ceremonies, then what they express for theirs,
 to wit, Order and Decency, for the edification and encrease of
 devotion in the faithful, esteeming them no more then visi-
 ble signs, serving as instruments or means to move them to
 piety and devotion, to encrease reverence and respect to holy
 things, and to keep uniformity, modesty, and gravity in the
 Divine Offices. More of this in the first part, where we shall
 speak of Ceremonies in general.

But Mr. *Fearly* will have ours, and not his to be Heathenish;
 if it be, because Heathens did use the same Ceremonies, his
 will come into the same rank, as being also used by them; for
 Before ever Idolatry was invented by the malice and suggestion
 of the Devil, Gods Church and people had Rites, Ceremo-
 nies, and Sacrifices, which afterwards the malicious Enemy of
 Mankind did turn to his own honour and worship; for as
S. Augustine says, *The wicked spirits do affect Sacrifices, be-*
cause they are due only to the true God: Again, *The wicked spi-*
rits, by the errors of men, having a malicious delight, in that
they may by any means deceive men, and through arrogant pride of
a dissembled Majesty, do glory that divine honours are attributed

Lib. 1. de
 Civ. cap. 19
 Lib. 2. cont.
 Faust. cap.
 22.

is then : And thus the Devil, by this means, did allure
the people of the Church, to the use of those things, that were
by the way of the Devil, to the use of the Church, to our purpose.
Tertullian affirms : that the Devils, by the use of the Sacra-
ments in the mystery of Mass, and specially every
particular holy Ceremonies which in other occasions they
use; concluding, that in the acts of Idolatry, with very great
emulation, they affect these things which are used in the adminis-
tration of Christs Sacraments; so that the Heathens did use genuflec-
tious Inclinations, Adorations, Canticles, Hymns, and Incense,
in the same manner as Gods Children did, to the true God :
If then the Devil seeking by all means to rob God of his
honour, and his Ministers did abuse the things, Rites, and
Ceremonies, ordained by God himself, and piously used and
practised by Gods servants, shall the Church neglect to make
use of that which they abused?

As for what he saith of Jewish Ceremonies, I think there
is no rational man will be so insolent, as to condemn the
moral use of them, for the Jews were the chosen people of
God, and did use no Ceremonies or Rites, but what was or-
dained, allowed, and approved by God himself; and we may
as well reject all that is in the Old Testament, as the moral
practise and use thereof; for we find them as well in the Laws
of Nature, as in the written Law, and neither Christ nor his
Apostles ever took away the external honour or worship of
God, but rather did practise them, as I have declared in the
place before-cited. It is true, that all Sacrifices, and conse-
quently all Ceremonies belonging to them, in as much as they
were figurative, did necessarily cease, when the thing figured
was present; nevertheless, the Church omitting all Sacrifices
of the Old Law, and all figurative signs, rites, and ceremo-
nies, as such, may and doth assume any moral signs which
may conduce to Gods honour; for we are as much bound to
honour God even with an external worship, as the Children
of God in the Law of Nature, and the Jews in the written
Word; the manner whereof cannot be better known, then by
the Scriptures, as here beneath is to be seen.

His greatest Bug-bear, and most common Argument, which
the Opposers also of the now English Church use, is, that such
Rites and Ceremonies are Papistical, meer Popery, to disswade
the people from those which it retaineth: Mr. *Flath* teaches
this Lesson; for they have as much reason to reject the En-
glish Churches ceremonies upon that score of Popery, as he
had to condemn the Church ceremonies on the same ground,
for certainly the one are as much Popery as the other; and
what

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What if they have no positive and proper Religion: may be said Popery: For, it is said before, we came to us by Popery again and Authority: Verily, if you will take away Popery, or all things which were used under the Popes Authority, you will have nothing but a Chaos of Religion: If you will have that the Popes have introduced by their Authority such rites and ceremonies into the Church, you must yield the Popes Authority to have been very ancient, and of a vast extent: for all the Churches of Christianity (except only these Novelists) had and have these ceremonies; even from their beginning; yea some for many hundred years yield no subjection to the Pope, nor have correspondence nor communication with him.

Now because in proof of what I say, I alledge the ancient Liturgies, the Constitutions, Canons of the Apostles, and Decrees of Popes, whereof some have doubted, I have thought good to add a word or two of each of them.

Although some Protestants; as we have seen in the beginning of this Preface, do admit the Liturgies of *S. Peter* and *S. James*, and that of *S. Basil*, and *S. Chrysostome*, and others, yet some others do equivocate in the word Liturgy; for although the word in its proper signification may be taken for any publick Ministry, as the Protestants do call their publick Service; yet according to the common acceptation of the Greeks, in whose language it is used, it imports nothing else but what the Latins call *missa*, and we English *Mass*, that is, the Ministry of offering the Sacrifice of the Eucharist; as all the Greek Fathers and Writers do testify, the Oriental Indians, Syrians, Ethiopians, and others, have different names, but in the substance they come all to one sense, to wit, of a Sacrifice: True it is also, that in words or forms each Nation do differ, but all agree in the notion of a Sacrifice, and in belief that they had them from the Apostles, or their Disciples: I will only insist on the Latin and Grecian Liturgies, which are known to the Western and Eastern parts of Europe, which are the best parts of Christendome. I might speak of *S. James* Liturgy, which was for the first Christians at *Jerusalem*, whence the Apostle was called Liturgical: The Latin Church did take her Liturgy from *S. Peter*, the same with that of *S. Clement*, which he hath in the Apostolical constitution, I know some do cavil at this Liturgy, upon some difference of prayers, or manner: But I will not dispute of words, which we may alter, according to the Scribles, nor of the manner or order of it, which hath had additions, diminutions, and alterations, according to the times; but that there were such Liturgies

18. 2. 12.

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written out of devotion, and that day had shall write
 above-mentioned, the Responses of them will answer. *Ordi-
 no* declares the parts, rites, and ceremonies, in most things
 conformable to the use of the present Church: *S. Justin*,
ty, *S. Cyprian*, *S. Epiphanius*, *S. Cyrilus*, *Augustine*, and others
 of those Primitive times, do mention the most and prin-
 cipal parts of this Liturgy, which suppose the being there-
 of, and the Liturgies of *S. Andrew* and *S. Gregory*, are ground-
 ed on it: *Ordo Romanus*, and *S. Isidore*, do expound it, with
 such supposition; but some will say, we do not question the
 Liturgies of *S. Peter*, but many do imagine that some false
 things have been added: Indeed this is most highly injurious
 to the Church of those Primitive times; for what rational
 man can conceive, that the Church which had been always
 careful to take away, and prevent the least errors of Faith,
 should permit that such gross errors (which those men said)
 should be inserted in their divine and publick prayer; besides
 this could not be done, without either a supine and blind ig-
 norance, or malicious arrogance, for either they did know
 what they did, or not: To say the second, is to impose the
 greatest blemish on those great famous and holy Prelates, from
 whom we have been instructed in the greatest matters of our
 Faith: Surely some of the learned Fathers assembled in those
 first four General Councils (which *S. Gregory* ranked with the
 four Evangelical Books) might have had so much wit and un-
 derstanding as these Neotorists have; if the first, it makes Ca-
 tholick Religion worse then Mahometisme; for the Maho-
 metans were led by the imposture of one man, but Christians
 are led away by a seeming Church of Christ, the Pillar of
 Truth, by a Mistis of notorious falshood, and her Prelates,
 Pastors, Doctors, and Teachers, even in these Primitive times,
 were but Cheats, and Deceivers. God God! can any think
 that our Fathers should wilfully damn themselves and their
 posterity? No, no, they judiciously, prudently, and according
 to Tradition, did receive things found in the Liturgy before,
 taught them in their innumerable volums, leaving those things
 as objects of our Faith, maintaining them with the danger of
 their lives.

To conclude, this was the Liturgy, or Mass, which the Latin
 Church, and the Expositors of later date did deliver unto us:
our Alcuinus, *Amalarius*, *Rabanus*, *Walfridus*, *Remigius*, *Lin-
 damus*, and *Florus* in the eighth Century did expound; and
 thenceforth innumerable others.

In the Greek Church the Liturgies of *S. Basil* and *S. Chry-
 stostome* are now in use. *Proclus*, Bishop of *Constantinople*, in his
 Book

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Book De Traditione Divine Liturgie, of the Tradition of the Divine Liturgy, affirms, that many immediate Successors of the Apostles did explain the mysteries of the Liturgy; amongst others he names *S. Clement*, and tells us, that *S. Basil the Great*, about the year 379. compiled his Liturgy, and about 30 years after *S. Chrysostom* published his, of both he largely treats; affirming also, that as *S. Basil* did rather contract the precedent Liturgies, so *S. Chrysostom* did contract or abbreviate *S. Basil's*, for the commodity of the people; and that both did take their plat-form from what they had received from the Apostles, and their Successors, let none cavil at these Liturgies as newly invented, for all what is found in them, either touching the substance of them, or touching the rites, ceremonies, or parts thereof, may be found in their other works: And the said *Proclus*, who lived but 30 years after *S. Chrysostom*, expounds every part and parcel of them; The like hath been done by *Michael Syngellus*, in the next Age; and afterwards *S. Gemmar*, Bishop of *Constantinople*, and the *Thessalonian Bishop*, and *Cassius*, with others, even to these in our times; in all which we may find the four things above excepted by *Mr. Hall*, so that he had little reason to attribute this to Popery, when the Grecians, and other Christian Nations, have the same, although they be not now subject to the Pope.

An. 103.

Her. 70.

As for the *Apostolical Constitutions* collected by *S. Clement*, they are received with great honour and esteem by the Grecians and Ethiopians; *Bernardus* acknowledges them, as approved by *S. Athanasius*, and *S. Epiphanius*, adding, that both ancient and later famous Ecclesiastical Writers have made use of them; The foresaid *Epiphanius* sticks not to say, that all Regular Order is to be found in them; *S. Cyril of Jerusalem* makes use of them; *S. Chrysostom* mentions them; I omit *Proclus*, *Damasius*, *Photius*, and other Grecian Doctors, who do much commend them; Certain it is, that there are many excellent things in them, and no exceptions can be made against them, unless it be in some things, which are not now agreeable to our times, which perhaps were very suitable to those times.

Can. 2.

The greatest difficulty against them is from the sixth General Council, affirming, that in the *Apostolical Constitution* written by *S. Clement*, some forged things, and different from piety, are inserted, which do obscure the elegant and delightful form of those Divine Decrees.

But this is so far from derogating to the Authority of those *Constitutions* in themselves, that nothing can be alleged more

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In their commendation: For first, the holy Fathers there assembled do testify, that *S. Clement* did write them. 2. That the Apostles in their Canons did command the reception of them in the Church. 3. That the holy Fathers their Predecessors did admit them. 4. They call them *Divine Decrees*. Lastly, they complain that some errors have crept into them by the craft of Hereticks, which hath happened to many other Books; however, none can justly think, that any such errors were originally in them; since so many ancient and holy Fathers do commend them. Now the Canons attributed to the Apostles, according to the forecited Council in the same Canon, were received, and confirmed by the precedent Fathers and Doctors of the Church, and as delivered from God, as the holy Council there acknowledges: *Tertullian* says, from the Apostles, *S. Athanasius* calls them *holy Books*, *Epiphanius*, *Dionysius minor*, and *S. Isidore* gave great Authority to them; and they are alledged and followed by many Councils, whose Decrees are grounded on them: The great Council of *Trent* alledges the 30 and 75 Canons as a ground for their Decree.

But against this, the Decree of Pope *Gelasius* is objected, for that he calls them *Apocriphal*: *Baronius* answers, that they were so said, because they were not received as Canonical Scripture, for they are, at the most, but Authentical Ordinations, alterable according to time and place; as for example, *Can. 65*. it is ordained, that none should fast on Saturday, except only *Easter-Eve*, for which some are against these Canons, not considering what at that time might be rationally observed, in respect of the Jews; even as the eating of strangled things, and blood, was then forbidden, which afterward was not observed: And truly this Canon seems to me, rather to confirm the whole bulk of them; for besides that, it is conformable to the Apostles Constitutions; *S. Ignatius Martyr*, and *Tertullian*, do profess, that none ought to fast on Saturdays, and the next following Ages did not, for it was a long time before it was brought generally into the Church: *S. Isidore*, who lived about the year 630. speaking of his time says, that many did fast on Saturdays, and some did not.

The 67 Canon is excepted against, because it disproves Ordination, Baptisme by Hereticks, and commands, that those who were so ordered or baptized, should be ordered and baptized again. I think that we may probably suppose that *S. Cyprian*, and the *African Synod* of 80 Bishops, did principally ground themselves on this Canon, and only were deceived in the sense of it, for this Canon was agreeable to those

adu.
Prax. in
Synop.

Sell. 25. de
Refor. 6. 20.

Ad An.
102.

AG. 15.

Ep. ad Phi-
lip. lib. de
Joan.
l. 1. de Ec-
cl. off. c. 42.

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those times, when the Hereticks denied the holy Trinity, of the Divinity of Christ, and invented new ways of Ordination and Baptisme, which even, according to the common Opinion of all now, are heretical.

Can. 59.

As for the 84. Canon touching the Canonical Books of Scripture, it is known to all, that they were afterward declared by the Church in the Laodicean Council, where there was little difference from this Canon; but the compleat Canon of the Scriptures was made in the 3 Council of Carthage, where S. *Augustinus* was present, which now also is received in the Church: Besides there is a just reason why the *Apocalyps* was not in that Canon, because it was written after the Canon was made.

There rests a difficulty touching the two Epistles of S. *Clement*, which are put into the Canon; but if any will consider, that this is not part of the Canons made by the Apostles, but added by S. *Clement*, and therefore never esteemed as Canonical Scripture, no more than the Constitutions which are there also.

Tract. 2.
Sect. 4.
Sub. 2.

Epist. 93.
c. 13.

I cannot but note Mr. *Brierleys* answer to the foresaid Objection, for he affirms, that there is a mistake in the words of *Gelasius*, which are *liber Apostolicus Apocriphus, the Book of the Apostles is Apocriphal*, which does not concern the Canons, but rather some other work tained under the name of the Apostles, which Pope *Leo* mentions: However these Canons and Constitutions have been in the same manner frequently cited after *Gelasius*, as they were before, and imitated by the Fathers, in their conciliary Acts and Decrees: On these grounds, and belief following all the Expositors of the Mass, or Ceremonies, I frequently cite these Canons and Constitutions, and that with freedom from errour, for I make no use of them, but in such things which are approved by all succeeding Ages, in the Liturgical forms and rites agreeable to the practise of the Church, the like I say of the Popes Decrees, for these Decrees are but decretal Epistles, or Resolutions, wherein the Popes, as chief Pastors of Christs Flock, were wont to answer consultations made to them from several parts of the Christian World, or their Determinations and Declarations of what was to be observed in Christs Church, which now are called *Brevés*, or *Bulls*, in a more regular manner, which without all doubt do carry as much credit with Authority and Power, as publick Charters, or pragmatical Sanctions of Princes, States, or Commonwealths; nay much more, in as much as they are done by the highest Power in Ecclesiastical affairs; and therefore in matters of fact, all

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Christian Nations, should consent and obedience; no lawful Council, either General or Provincial, ever received them but with due honour and respect, and all good Christians did stand to his judgment, and determination, or command, as all Ecclesiastical Histories do testify, and the universal practise of Gods Church manifest.

I know *Baronius* suspects some Decrees as forged, but this no way derogates from the truth or power of them in themselves, no more then the forged or fained Gospels and Epistles do to the true Gospels and Epistles. Now as we gather the true Councils, and their Acts, Decrees, or Canons, by the general acceptance of the particular Churches universally receiving them, so we may judge of Papal Decrees, in that they were received as such by the Councils, Prelates, and Doctors of the Church, together with the acceptance, use, and practise of what was so decreed; and I dare say, that whatsoever Decrees are cited in this Book, do carry with them this badge, so that none can justly except against them.

Our Adversaries do carp at the works of many of the holy Fathers, esteeming some of them as forged; but this would require a longer Treatise, and therefore I shall not trouble the Reader with their confutation, especially since many Catholick Writers have vindicated their Authority, in particular Master *Brierly*, who vindicates *S. Clement*, *S. Ignatius*, *S. Denis*, and others, in his Preface, to whom I refer the Reader; yet because I cite *S. Denis* very often, and that from him the Church takes most part of the rites and ceremonies of the Mass, as he delivered them from the Apostles, I have taken the liberty to add a word or two for his works, specially because the Opposers of the Mass do much endeavour to diminish their credit and authority, or at least to diminish their antiquity, whereof no Catholick ever doubted; *Bellarmino* cites three Popes for them, whereof *S. Gregory* is one, and before him *Anastasius*, Bishop of *Antioch*, who made use of them, as the true works of *S. Denis*; and not long after *Liberatus* the Deacon affirms, that *S. Cyril* of *Jerusalem* does frequently cite *S. Denis*, as also may be seen in his works: *Anastasius* styled *Bibliothecarius* says, that *S. Chrysostom* did call him *voluntarius Cæli*, for his most famous Theology; which Book of *S. Chrysostome*, as *Baronius* testifies, is extant at *Venice*. *S. Maximus* the Martyr made Scholions or notes on all *S. Denis* his works, affirming that *S. Denis* of *Alexandria* had done the same, which are also extant in *S. Marks* Library at *Venice*. *Syngellus* about the year 759. names all his works, and has written a particular Treatise in his praise.

Ad An.
863.

An. 540.

An. 365.

Ad An.

149.

As. 250.

Not-

Notwithstanding all this, some of the Novellists will question the truth thereof; but the chiefest arguments they bring are touching Chronology, or calculation of times, wherein errors do frequently occur, especially in late Writers: Master *Brinkley* doth clearly solve them; I will only say, that if these works be not the true and proper works of *S. Denys*, there never was a greater forgery, imposture, and deceit in the world: For first, the Author calls *S. Paul* his Master, Teacher, and Instructor, in several places, as *lib. de Eccl. Hierarch. cap. 2. l. 1. de div. Nom. cap. 2, 3, and 4.* and in his Epistle to *Demophilus*. Secondly, he expressly declares his conversation and familiarity with the Apostles and Disciples, as *lib. de Div. Nom. cap. 3. and lib. de Myst. Theol. cap. 1.* Thirdly, all his Epistles are directed to men of those times. Lastly, he makes himself an eye-witness of the solar Eclipse, during Christs Passion, *Epist. ad Policarpum*; and *l. 1. de div. Nom. c. 6.* and affirms, that he was present with the Apostles at our Ladies Burial, *l. de div. nom. cap. 3.* And to omit other places; in his Epistle to *Demop.* he affirms, that *Carpus* mentioned by *S. Paul* did receive him; and recounting a Vision which the same *Carpus* did relate, he concludes, *These things which I have heard, I believe to be true*: Could any man of later years be so brazen-faced as to write such things, whereto every Boy in the street could give the lye? And is it probable that a man so learned and pious, and (as the works do manifest) so highly imbued with the spirit, and grace of the Holy Ghost, and whose works, in substance; none since the Apostles have equalized, would frame such forgeries, or conceal his person?

Having thus laid the ground-work, or Basis, on which principally (next to the holy Scripture) this work is raised, I must give some account to the Reader concerning the work it self; wherein I have forborne to put down the Hebrew, Greek, or Latin Texts, which rather serve for ostentation, and would make the bulk the bigger; which also to avoid, I have printed in a lesser Character then requisite. Moreover, for the simple sort, I have put them in an English dress, and perhaps been over-rigid in their interpretation, as near as I could, to give their true sence and meaning; yet I cannot say that I have read all of them in the Original works, but I have trusted to approved Authors, of whose fidelity I cannot doubt. I have also been careful not to cite any Author whose works are doubtful, or called in question among Catholicks. I have been in like manner careful to set down the places cited; but if any mistakes have happened therein, the courteous Reader, I hope, will ascribe it to the Scribes or Printers fault; for

1 Tim. 4.

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in figures lapses are too frequent: I suppose some will dislike my stile, and not more than I my self, for I know my defect in my Native Language, whereto well nigh fifty years I have been a stranger, conversing with strangers of several Nations: The Subject I treat of is of Devotion, and not of fashion; I may justly say with *S. Hierome*, let none expect from me flourishing sentences, or curious trimming of words, witty by their cadence, and concisely falling in measure, which raise applause in the hearers or readers; with *S. Paul*, I come not in *loftiness of speech, or of secular wisdom*; I write not in the plausible words of humane wisdom, but in Religious simplicity, contenting my self with *S. Augustines* approbation, to give or present a Leaden Key, if thereby the devout souls may enter into the Celestial Treasure of the Mass, and reap the fruit thereof.

Some perhaps will dislike the multitude of citations which I have made; herein I must crave their pardon, for thereby I labour to shew the sence of Antiquity, whereof many are ignorant: I could not content my self with my own judgment, or to frame things of my own head, but in these sublime things rest on Authority, and Testimony, which in such things are to be preferred before Reasons. It did not seem convenient to trust to bare citations of the places, for experience shews that such are little profitable, few or none will take the pains to look in the Authors, most have not the means to do it, others although they had, cannot; so that for the most part ciphers fill the pages, and remain as ciphers, serving only to make a shew. I put down the words, as well to supply that want, as also to save the labour of those who have not leisure to search them.

If any ask to know the motives which drew me to this work, I am most willing to satisfy their curiosity: For first I was moved thereto by a reflexion on the Churches Command expressed in the holy Council of *Trent*, as is to be seen in the beginning of the first Part, whereto I now add that of our English Synod held 747 at *Clavesho* in *Kent*, where it is Can. 10. commanded that the Priests endeavour to understand the holy mysterious words in celebrating Mass, and interpret them to the people, and explain them in the English Tongue; which made me (having opportunity) to use some Catechistical Sermons tending to the explication of the ceremonies and rites of the Mass; the farther I went in it, the more I perceived my own ignorance in those Sacred Mysteries, whence I was carried on with a more curious desire to make further enquiry, until such time as I had made an entire Exposition of the whole;

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whole; and frustrated of my desire of publishing it by word of mouth, I committed it to writing; and not willing to have my labour lost in so necessary a subject, by the advice, yea friendly commands of others, I now publish it.

2 When I perceived that all Ages and Nations had the happiness of such Expositions of the Mass, in their several Languages, I had an emulation to do the same for mine own Native Soil, judging it more necessary there, where Catholick Sermons and Catechismes are not so frequent, and Priests in this Sacred Mission labouring for the Conversion of Souls, have scarce time to teach the Ignorant. Many indeed of our Learned men have written of the Mass, in the defence thereof; amongst others, that famous Bishop *Gardiner*, Doctor *Sandys*, Cardinal *Allen*, Doctor *Stapleton*, Doctor *Richard Smith*, printed in the year 1546. Mr. *Holland*, F. *Fitsymons*, and that Venerable Priest, Mr. *John Brierly*, to whom I oftentimes refer the Reader.

But for my intended purpose, none comes nearer than my ever honoured friend Mr. *Clifford*, who hath so piously attempted it, to the encrease of Christian devotion, that I cannot sufficiently commend his Rules on this Subject. I also greedily expect the accomplishment of his promised work, which indeed was a *remora* to this, I conceived it superfluous, since so devout a pen would undertake it: But consulting with others, reply was made, that there cannot be too many Books of this Subject, what one has not, another may have, and according to what we have seen, we may gather a different strain, yet both tending to the same end.

Mr. *Turberfield* in his unparallel'd Catechisme, in order to our Nation at this time, has briefly and profitably made an Exposition of the Mass; which also Mr. *John Heigham*, (well deserving of our Nation for his labours) had more copiously done; I was desired by a Friend to review his work, and make some additions thereto, that it might be reprinted: But finding that it was not satisfactorie enough for these our times, and that he had not well examined the beginning, grounds, and mystical sence of all things, I have framed these my labours, or rather Collections, out of Ancient and Modern Expositors, for the more exact explication of each Part, Order, Rite, and Ceremony of the whole Mass, in imitation of *Durand*, *Beleth*, *Rupert*, and others. To this end I have divided the whole Book into two parts; the first as preambulatorie to the second, containing a Declaration of the Nature, Antiquity, and Quality of the Mass, the fruits and benefits thereof, with Motives and Rules for the devout hearing of Mass; whereto

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whereto follows a general explication of Ceremonies moving to devotion, and serving for ornaments of the Church, Altar, and Priests: And lastly, of the honour, quality, celebracy, and function of Priests. The second part contains an exact explication of each part, rites, and ceremonies of the Mass. The whole is divided into five Sections, according to the five principal parts of the Mass; each Section is divided into Chapters, and the Chapters into four principal Questions: In the first, there is a description of the subject there handled; in the second, the ancient use and custome of such matters in the Church, is declared; in the third, its mystical signification, particularly of the ceremonies; in the fourth, the application which Christians may make of the thing there propounded: There are sometimes incident Questions for the fuller explication of the same subject.

My third Motive was, because nothing more impedes the Conversion of many souls well affected otherwise to Catholick Religion, then the framed Opinions, Conceits, and Fancies of imagined Idolatry, Superstition, and Errours in the Sacrifice of the Mass; and therefore I thought good, and very expedient, to lay open in our Natural Language, each part and circumstance thereof, that each unbyassed judgement might plainly see the contrary; for the Mass truly considered, is so far from Idolatry, that it is the greatest honour and worship which man can give to God, ordained by Christ himself in his last Supper, which Christs Church ever since hath offered only and solely to God: It is also as far from Superstition, for that there is nothing in it, but what has the continual approbation of the holy Church, Councils, and Fathers, with the uncessant and universal practise of the whole Christian Church, until these later times, insomuch as none, but such who are ignorant of what Superstition is, or who are blinded by such who condemn Christs Church, and abuse others under that odious notion: can attribute it to the Mass, or to whatsoever is in it; and as for errours, none but those who make Christs Church the Mother and Mistris of errours, even in the Primitive times, can impose any such unto it, as I hope to make manifest in this following Treatise.

4 Having heard some learned men making question, whether it were better to reconcile those who come to be united to the Catholick Church before they should hear Mass, or to let them first see and hear the Mass. The later is approved by some, to the end, that if they should stagger, or have any difficulty in any thing of the Mass, they might be thoroughly instructed; daily experience shews, that such difficulties do frequently

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frequently arise. The former is more conformable to the practise of Gods holy Church, which ~~is~~ never esteem any one worthy to be present at these sacred Mysteries, until they were fully instructed, and truly converted, and made true members of the Catholick Church; so that to reconcile any one perfectly and compleatly, it is as necessary, that they also be instructed in this common and publick service, or Sacrifice of the Mass, and to know the use or benefit thereof, as in other mysteries of our faith; which considering the state of our Country, and the manifold impediments of the Priests, cannot so well be performed; and therefore for the help of those who are otherwise employed, or impeded, and for the comfort and consolation of such Converts, I have laboured to give full satisfaction in this point, still leaving them to the judgment of the more learned, that so they may be previously disposed to a true belief, and suitable devotion to these holy Mysteries.

Many who go under the notion of Catholicks, do in a luke-warm-manner hear Mass, rather for fashion or custome sake, or in exteriour shew, contenting themselves with a corporal Presence, and little or no application of the mind; nay some do it with contempt, derision, and at least culpable neglect of the ceremonies and circumstances of the Mass, conformably to the conversation they have with some Novolists, who frame such fancies through the suggestion of our common Enemy, whose endeavour is bent, by all means possible, to impede the devout hearing of Mass, and to deprive souls of the benefit thereof; and his ingress into their minds is the more facile, for that they are ignorant, or do not attend to the mysterious signification of what occurs in the Mass; and for want of instruction or industry, do swarve from the true sense or meaning thereof; which to prevent, according to the Talent which God hath given me, I have endeavoured to manifest the Mystery, and signification of each part, clause, rite or ceremony of the Mass, according to the intention and Discipline of our holy Mother the Church, that all may be present at it with due devotion, reverence, and respect, to gain their Souls profit in Gods Grace and Benediction.

Lastly, many devout souls do frequent Mass daily, but for the most part, they rather attend to their private devotion, allotting that time for such daily prayers, which they might or ought to do at other times, contenting themselves with general notions of the principal parts of the Mass; whence by a careless negligence, or rather ignorance, they loose much spiritual profit, and return, for the most part, with little or no

Preface.

advancement in devotion. My principal scope in this work, is to assist and help forth in the more profitable way of hearing Mass, and then by understanding each part and ceremony, or circumstance in the Mass, they may apply their souls affections with serious contemplation on the things signified or represented, for there is not the least ceremony or circumstance therein, which carries not with them a mystical signification of some pious Mystery of the Nativity, Actions, Life, Death, Passion, Resurrection or Ascension of Christ Jesus; and the Church intends nothing by them, but what tends to our souls good, and encrease of devotion and piety. I dare say, that they who will seriously and with due consideration read this Treatise, and labour to impress in his mind the signification of the Mystery represented, with less practise then they make in other things, even profane, as dressings, fashions, plays, or songs, or learning some games at Cards or Dice, shall find great content and spiritual delight therein, needing no other Books, during the holy Sacrifice of the Mass, but the Book of Christ Jesus crucified, which it lively represents.

I say not this as in any way discommending the pious use of other prayers, perhaps more suitable to particular persons devotion, or to passed custome; I know that many do spend their time in meditation of some mysteries of the Passion, others have prayers agreeing to the mysteries of the Mass in a more general way: But if I may speak my mind, under correction of the wiser, I judge it more congruous, and more according to the intention of our holy Mother the Church, and much more profitable to our souls, to observe the old saying, *Age quod Agis*, do what you are doing, attend to that which you intend. In going to hear Mass spiritually, and with profit, local presence is not sufficient, this is not a time to make your private prayers; but for publick Sacrifice, whereto we are to joyn in will and charity, it is convenient, nay necessary, for this publick action, that our hearts be united in the self-same center, and attend to the same objects: We come principally here to offer a Sacrifice to God, and although we are not properly Priests, who have the Ministerial Function by virtue of their Ordinations, yet we are to concur to the Priests actions, and joyn our prayers to his, our oblation to his oblation; for as in the whole Mass he doth nothing without the people present, whom he often invites, prays, and very frequently calls to joyn, pray, and offer with him: If he enter into the Altar, he desires your company in spirit; if he confesses his sins before God, and the whole Church Triumphant and Militant,

Preface.

he craves your help, and invites you to do the same ; he prays for you , and begs for your prayers ; and supposing your reciprocal prayers , pronounces remission of yours and his sins : When he goes to the Altar where he is to pray for you, he with his *Oremus* craves your *Oramus* , to wit, that you pray for him , and with him , for it is your own interest as well as his , and so of the rest , which here I omit , because God permitting , I intend to set it forth in another little Treatise : It shall suffice here to say, we should joyn with the Priest in the whole course of the Mass. The Church ordains a mutual confession , and by the Priests so often turning to the people , raises up their minds to the due attention requisite to the holy Mysteries , by the frequent *Oremus* before particular actions of the Mass , invites us to pray , by *Sursum corda. Gratias agamus Deo* , requires that the peoples intentions be conformable to those of the Priest ; and by the *Orate Fratres* , puts them in mind to joyn in prayer with the Priest , in order to their own Sacrifice. The Priests action and Sacrifice is yours , not by your private prayers , how pious soever they be , but by your concurrence to them , by due intention , attention , and communion.

I doubt not but many devout and simple persons , may receive perhaps more copious Grace of God , and be participant of the holy Sacrifice of the Mass , for it is offered for them as well as for others , and in a general way , they concur with the Priest , and may have more intense intentions , whereby serving God in simplicity of heart , they may receive more grace by a passive way : But if we will , in an active way , concur to this sacred action , we must carry with us an actual attention thereto , by joyning our intentions with the Priest in each action , and so actively concur with him in the entire Oblation of the Sacrifice , which is the highest prayer that we can make , and the greatest honour and praise we can give to God , and the most profitable to our souls ; all other prayers have their merit according to the devotion and fervour of the Offerer , but in this there is a more immediate participation of the Merit of Christs Passion here continually in a mystical way renewed and offered ; other prayers , although made in the Mass , still remain as private prayers , but what is done in union of the Priests prayers and actions , are publick in communication and participation of the prayers of the whole Church.

To conclude , having first in all humility submitted the whole work to the judgment of our holy Mother the Church ,
and

Preface.

and its Pastor on earth, I beg humbly, that if I have been defective in any thing in this work (as I doubt not, I have) the Christian Reader out of charity would pardon me, and rather attribute it to the sublimity of the subject, exceeding humane reach, and principally to my imbecility, which is only laudable in the attempt. Sweet Jesus grant good success thereof, by his Grace giving encrease of the expected devotion; In whom I am to all an

*Humble Servant, and
Well-wisher,*

F. A. F.

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OF THE
HOLY SACRIFICE
OF THE MASSE
BY WAY OF DIALOGVE,
THE INTRODUCTION,

M. **P**AX Christi, O Theophile: I am very glad to see you: but me thinks you look, as though you had something in your mind, that you would propound to me: if you have, I pray be free with me, for now being in the Country, I am at leisure.

Throph. I am glad to find you so; for I chanced not long ago, to fall vpon a Text, or rather a decree of the Councell of Trent: which commands all Pastours, & others who haue care of souls; that oftentimes in the celebrating of Masse, either by themselves, or others, they should expound something, of that which is read in the Masse: & amongst other things, should declare the Mysteries of this holy sacrifice, especially on Sundayes and Holidayes; yet I doe not see this observed in our Country, where there is most need. Whence although that I see the Catholicks frequent this sacrifice, with vnderstanding, yet I find very few who vnderstand the mysteries thereof. Wherefore I shall humbly intreate you, if your leisure will permit you, to instruct me therein.

M. It is no wonder, that this, & many other things are neglected in our poor country; where we haue scarce time or opportunity, to say Masse, & minister the other Sacraments of the Church; & so are forced, to omit many things which Pastoral duty requires. Now your request is so rationall, that I cannot deny it. And because I cannot be with you, so

*Self. 12.
cap. 8.*

after

CHAPTER I.

often, as I desire. I will give it you in writing; that you more seriously peruse it, and have the liberty more maturely to propound your difficulties, if any occur. I shall most willingly heare you, in order to the profit & benefit, which you may make for your spirituall comfort, in devoutly hearing Masse; for I shall not have time sufficient to explicate all things which concern this dreadfull Mystery; & therefore I shall desire you not to move Questions of curiosity or speculations; but such as may conduce to the end aforesaid, & that with much brevity, as the subject will permit.

CHAPTER II.

Of the Word Masse.

D. **T**his is my whole desire; & therefore in the first place I desire to know what the word Masse signifies, & why it is so called.

M. Names of things, are by the imposition of men, who on severall respects, attribute this or that name; according to the use of Nations. Some take names from other primitive languages; some from various effects & events; & some from words agreeable to their own manner of speech.

Now this word Masse, may be said to come from the Hebrew word *Messach*. Revelin, & Munster two Etymologists say, that this word, *Missä*, is neither Greek, nor Latin, but really Hebrew, & signifies an Oblation made to a higher Lord for some personall duty; Whereof mention is made. *Deut. 18.* A voluntary Oblation; the Hebrew word is *Messach*, whence *Missä*, Masse in our language, by altering J into A; which is frequent in our manner of speaking. So that Masse is nothing else, but an Oblation made to God, by which we pay an homage or tribute due vnto him.

Genebrard, who is of this opinion, rejects the opinion of some, who would have it come from the *Transmissä*, which is the conclusion of the Masse Neverthelesse, if it were so, it were but conformable to the use of the Church; which frequently gives the denomination of the whole Office from the first word thereof, as the Dirige, which is taken for the Office of the dead, beginning with *Dirige*; & so gives the denomination to many fundacies, from the first word of the Masse.

Our famous Chancelour of Cambridge saith, that it is called *Missä*, as *Transmissä*, or transmission, that is sent vp: for in the Office of the Masse, the prayers & vows

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CHAPTER I.

the faithfull, and principally sent vp to God, by the ministry of the Priest, as mediator between God & the people.

But if we shall take the word, Masse as proper to our own language, it carries with it a sense most congruous to the subject: for what is it, but a masse, heape, or compound of the mysteries of Christs Passion; as in the whole progress of our discourse will be manifested.

D. Is this word Masse newly invented or vsed in the Church?

M. The word Masse, as we vse it in our language is as ancient as our Christian Religion, which brought Masse with it into the country, & so hath continued, as all our Ecclesiastical & Civill Histories testify; & our Provinciaall Councils verify. And in the Western Church the word; *Missa*, hath bin alwaies in vse, as Baronius an. 34. proves out of Pius 1. who calls the Sacrifice *Missa*, & the like did Cornelius & other Bishops of Rome. And for this also he alleages the Roman Councell vnder Silvester 1. the 1. Councell of Carthage, the Councell of Agatha, with many others; & addes S. Ambrose, Augustin, Victor Vticensis, & other Father's authority hereto.

The Greeks do call it, by the name of Liturgy; which signifies a forme of divine service vsed in Churches, or manner of saying Masse, or forme of sacrificing; for the word signifies so in the Greek language; for where we read *Ministrans Domino*, *Ministring to our Lord*; Erasmus translates *Quum autem illi sacrificarent Domino: Whilst they were sacrificing to our Lord*. But not to stand vpon words, the sacrifice of the Masse is called Liturgy; because, although Liturgy signifies any ministry; yet by way of excellency, or rather by appropriation, it is taken for the Sacrifice of the Masse; as is to be seen in the Lyrurgies of S. James the lesser, S. Basil, Chrysostom; & others. So that it is all one in substance with the Masse, differing only in name, or language.

The Ethiopians call it Corban, Oblation: And the Egyptians *Raze*: the first & most honorable mystery of Christians: this diversity of names, in diuers Idioms, signifying the same thing, which we call Masse.

D. I heare some object that it is not to be found in the Scripture, & therefore not to be admitted by Christians.

M. I am sure no Catholick will be so ridiculous: for if the thing, or matter, signified thereby be there, (as in the following Chapters I shall endeavour to manifest) what matter is it, what name you give it, so that others vnderstand the meaning thereof? And to others, I shall present vnto them Bezai, who answering to some such cavill, saith; *That unpleasant*

MS. 13.

Epist. 3.

CHAPTER I.

rejection: Those words are not found in scripture: nor often as it is heard objected, is reproved & condemned by the judgement of all good & learned men.

D. Pray, for my better satisfaction, shew me, this name Masse in the Councils.

M. This may seem superfluous: for scarce any Council Generall, or Provinciall, did omit to make mention of it, & will frequently appeare in this following Treatise: nevertheless to satisfy your curiosity, I will alleage some, which perhaps hereafter may not occur.

Can. 14. The Council of Agatha, held presently after the first Council of Ephesus permitting Masse to be said in private Oratories, did command that upon principall feasts, all should go to their Parish Church to heare Masse.

Can. 1. That of Gerunda in Spaine, above 100 years past ordained that Masse should be celebrated as in the Metropolitane Church so that in all the Province, the same order of Masse, as well in singing, as in ministrings shall be observed.

Can. 12. That of Orange, as Buchardus relates, did command, that no Masse should be said without a consecrated Altar.

That of Rouën in France ordained that all Parishioners, as well men, as women, should be present at Masse every Sunday & Holy day: which also the forsaide Council of Agatha did ordaine, & that none should presume to depart from thence before the Priest's benediction.

One of our Oxford Councils did strictly forbid any Priest to celebrate Masse twice a day, except in the Nativity, & Resurrection, or in the Obsequies of the dead. It supposes concerning the Nativity, the decree of Pope Telephorus, the eighth Pope from S. Peter, whereby on that Feast it was lawful to say three Masses. These shall suffice for the present.

D. Pray do the same out of the Holy Fathers.

M. The Holy Fathers, as I said before, are so luxuriant in this point, as in this whole Treatise will appeare, that I shall forbear now to cite any. And therefore I will only say that scarce any of these are to be found, who not have in some kind or other mentioned this holy sacrifice of the Masse. In particular for the first Age, we have S. Clement, & S. Denis. In the 2. Hermes, Irenæus Tertullian. In the 3. Origen, Cyprian, Eusebius, Alexander, Zeno, Arnobius. In the 4. Lactantius, Eusebius Cæsariensis, Athanasius, Cyrill of Ierusalem, Nyssen, Epiphanius, Prudentius, Jerome, & Ambrose. In the 5. Augustin, Basil, Socrates, Theodoret, Euthymius, Vigor. In the 6. Gregory the great, & all following. If any one desire to see their words let them read Gratian de Preceptis, l. 4. Canon. 4. art. 8. or Gratian de

Macreus

Morrow times, both all the Ori- hly in Pres- he bath, as him:) ha- rence from the Masse in Confession Masse & co- even the Pri- forme of C- minution, boggle for

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M. I in- tent my se- primitive & stamens. S. forius, Hal- action, the- xander Pop- fies: his i- tion better others.

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CHAPTER I.

Moreover the Christian Church, 'vntill these unfortunate times, hath ever been without the Masse. The Grecians, & all the Orientall parts, say the Christians in Africk, particularly in Prester Iohn's dominions, which are very many (for he hath, as it is commonly reported above 60 Kings vnder him:) have still their Masses, or Liturgies, with some difference from that of Rome; the Lutherans, to this day, retaine the Masse in their vulgar language; & all those of the Augustan Confession, in their Articles, affirme, that they keep the Masse & celebrate it with high reverence. And what is more, even the Protestant Church of England; vnder the title of the forme of Communion, as yet retains the form, with some diminution, of the Masse, which makes men wonder that they boggle so much at the name of Masse.

D. I pray at least; set down here, the honorable titles, which the Holy Fathers do give to the Masse.

M. I might make volumes of this subiect, but I will content my self with some few, & those for the most part of the primitive times. S. Clement calls it the *Mysterie of the new Testament*. S. Denis the *Sacraments of Sacraments*, *mysterie of mysteries*, *Host of hosts*, *sacred Action*, because by this publick action, the Priest consecrates & sanctifies diuine things. S. Alexander Pope & Martyr: *Nothing can be greater in the sacrifices than the body & blood of our Lord Iesus Christ; nor Oblation better or more excellent, than this which surpasses all others.*

An. 121.

S. Irenaeus calls it a *new oblation of the new Testament*. S. Cyrill, *contr. 1. 4.* *prian*, *The pure oblation of the new offering, in the new law, Valen. c. 31.* *the vitall & impolluted Host; the honorable & dreadfull sacrifice; the sacrifice of thanksgiving or Eucharist: the sacrifice of Melchisedech, Sacrament all consuming: in fine a sacrifice which succeeds all the sacrifices of the old Law; & comprehends all difference of sacrifices. And both he & Tertullian usually call it a sacrifice & Oblation: he also styles it Dominicum, that is Dominicall or our Lord's sacrifice: S. Cyrill calls it the holy, inextinguishable, & life doing sacrifice in the Church. S. Epiphanius & S. Ierom do not stick to say, that this part of the ministry is the chiefest health of Christians.*

S. Chrysostom saith, it is an action of Thanksgiving for an infinit number of great benefits comprehended therein, whence it is called *Eucharist*: & that it is a mystery full of *mysticall & imitables*. S. Augustin by way of excellency, names it *the holy Masse, the Sacrifice of the Altar, the holy and mysticall sacrifice of the new Testament, the sacrifice of the Church, the sacrifice of our Mediatour, sacrifice of our priuie.*

It is also stiled by many of the Fathers, *Synaxis*, or collection, or congregation, because Christians were wont to meet together for the celebrating of these mysteries: or because it is the vnion or conjunction of our soules to God: or rather a collection of mysteries. Whence it is also called, *Imitation or Operation of mysteries*, because it is an imitation of our saviour in his holy & last supper. Others give the reason why it is called *Synaxis*, because the Masse is an vnion & collection of all the mysteries of our Redemption, the vnion & collection of our prayers to God. By others it is called Communion, because therein, we receive the participation & communion of our saviours body & blood.

Many of the Fathers call it *Mystagogy*, because it is a collection of mysteries, & therefore is said to be a mysticall action, that beares Majesty with it. S Hilary by way of excellency calls it *the Mystery*: with a hundred such like, which I omit for brevity sake, Yet I cannot omit how Rupert stiles it *the Oblation of the death of our Saviour*, which the Church daily renews, that we may live by his precious death. Others call it an *Alliance or Covenant*, which the Church renews every day for her children wvith God the Father, by interposing the Passion of his son, making a spirituall conjunction between God & them. To conclude many call it *the last supper, Banquet, Feast*, wherto all Christians are invited, as we shall see heer-after.

By the way, you may note, that these high Titles of honour & excellency, which the Holy Fathers, even of the Primitive Church, have given it, are as so many arguments of the Tradition of the Masse from the Apostles & their Disciples. So that to contradict the Masse, is to contradict the whole torrent of the Fathers, & the continuall & uninterrupted practice of the Church.

CHAP. II.

What the Masse is in substance,

D. **W**Hat is the Masse in it self?

M. *The Masse is a Sacrifice of the Evangelicall Law instituted by Christ, in his last supper, consisting in an Oblation of Christ's body & blood, under the species of bread & wine, for a perpetuall memory of Christ's Passion. In which Description we may consider 1. That it is a Sacrifice.*

CHAPTER II. 7

a Sacrifice. 2. That it is a Sacrifice of the new Law. 3. Instituted by Christ. 4. The time of its Institution. 5. The matter of this Sacrifice, & the end of this Institution.

D. What is a Sacrifice?

M. *A Sacrifice, is an Oblation of a sensible thing, made to God, by a lawfull Minister, with a reall change, to testify his supreme Dominion, & our subjection.*

It is said to be an Oblation of *some sensible thing* to distinguish it from the internall Oblation of our soules & affections; which are supposed & included in this externall oblation. For man consistes of soul & body: & in his soul he must interiorly worship & honour God in spirit; which he must also do in body, by actions conformable to both.

It is said, *made to God.* For sacrifice is offered to God only, it being the supreme externall worship due only to him; which Divines call *Latria*, that is divine worship, or which is due only to God, & to be attributed to no other: as S. Augustin clearly teaches. Whence albeit many other exteriour rites & services, are vsed both to God & man, as bowing, kneeling, & such like: yet sacrifices are vsed as due only to God. Insomuch that whereas all Nations did vse sacrifices, yet none did sacrifice to any but to him, whom they beleaved, or thought, or feigned to be God; or to have some God-head in him.

It is also said, *by a lawfull Minister.* For the offering of sacrifices hath alwaies belonged to peculiar Ministers, or Priests, among all Nations: at least since the written Law of Moses, & to no other was it lawfull to offer Sacrifice. Ozias ^{2 Paral. 26.} although he were a King, entering into the Temple of our Lord & burning incense vpon the Altar, was punished with a leprosie. The reason there given is *because it is not his Office.*

It is likewise said, *by some reall change*, or immutation, to distinguish it from pure oblation, wherein there is no change or alteration of the thing offered: as in oblation of tithes & first fruits, or such like: but in sacrifices the matter offered was killed or burnt, or poured forth, as being only to be offered for Gods service, & no other vse. Lastly, all Sacrifices are sensible signes, whereby we acknowledge & confesse the supreme & soveraigne power of God, & consequently are to manifest our subjection, & to do homage to his diuine Majesty.

D. Were Sacrifices vsed in all times?

M. There neuer was nation so barbarous, that in some kind or other did not Sacrifice to their Gods, as S. Augustin notes in many places: & Gods people even in the Law of nature, did

8 CHAPTER II.

did offer Sacrifices: but in the written Law, Sacrifices were more frequent, & such ordained by God himself, as is to be seen in the book called Leviticus, where God prescribed what Sacrifices he would have, in what manner, & to what purpose, the times, place, & quality to be observed therein, who, & how they were to do them.

D. Wherefore did God ordain so many & so diverse Sacrifices?

M. Although this savours of curiosity; for we are not to enter into the secrets of Gods ordinances, but rather beleive, that whatsoever he ordains is good: vve may nevertheless vvith humility give 3 reasons therof. First, to keep the Ievves from Idolatry, vvherunto they vv ere very prone, as appears by their frequent fall, notwithstanding the continuall admonitions & severe punishments given them. The Gentils in blind zeale even to their false Gods, did offer their very sons & daughters & other abominable Sacrifices. To avoid vv hich, God commanded his people to offer those things only, prescribed by his law: & not to immolate or Sacrifice any other. And to these Sacrifices he added many ceremonies, & particular rites that their minds might be employed, & not so easily carried avay to vvorship false Gods.

1. de Cal.
Hierarch.
c. 1.

2 To induce them to vertue & piety by externall actions & signes, vv hich might move them to the adoration & vvorship of the true God. For as S. Denis saith. *Philosophers vvithstanding vve use the help of corporall things, we cannot attain to the knowledge of the divine vvirginy.* More of this beneath.

Heb. 10.

3 That these externall Sacrifices might prefigure, forshevv & signify the greater & more excellent mysteries of the Nevv Testament. Whence S. Paul calls them *shadows of the good things to come.* So that all those Sacrifices did but counterfeite, or as in a shadow, represent the Sacrifice of Christ Iesus.

D. Explicate a little more the necessity of the Sacrifices being made in some sensible thing.

Hom. 83.
in Math.

M. Such is the nature of Sacrifice properly, that it ought to contain in ittself some sensible subject: for itt being an externall & sensible action; it must needs be in some things, that are subject to our senses: & such have all proper Sacrifices been from the beginning of the vvorld. And to this, vve may apply the vvords of S. Chrysostom. *If we had been incorporeall, or altogether spirituall, God would have given vs incorporeall or spirituall gifts, Sacrifices, & Sacraments: but because the soul is enclosed in the body, he vvould make intelligible or spirituall things, in such as are sensible, or fall vvnder our senses.*

CHAPTER II. 9

senses. And it is a Maxim amongst the Philosophers that, *There is nothing in the understanding, but what was first in the senses.* It is true the internall affection is principally required, & that the Sacrifices analogically so called, as Penance, Contrition, Iustice, & such like, are acceptable to God: but even in those we need externall helps, to move vs therunto. Whence Christ left the communication of his grace vnder sensible signes, as is manifest in the Sacraments, which are but visible signes of the invisable effect of grace. More of this hereafter when we come to the ceremonies.

D. I pray Sir go on now to the Explication of the Masse.

M. My only drift here, is to shew that the Masse is properly a Sacrifice. For it is *an oblation of the body & blood of our Saviour under the sensible formes of bread & wine, made only by a Priest, authorized by Christ, to God the Father whose dominion is thereby acknowledged, with all submission, & humility.* That it is a Sacrifice of the New Law is manifest, for although it was figured in the old Law, yet it is different from all the Sacrifices therof; instituted by Christ himself in his last supper. The matter, as I said before, is the body & blood of Christ: All which is expres'd in the Evangelists: And the principall end to put vs in mind of Christ's Passion, & death; as the Apostle S. Paul expressly declares.

D. I pray shew the Masse to be a Sacrifice.

M. I cannot do this better then by Authority: & therefore, shall endeavour to manifest it: 1. By the vnanimous consent of the Fathers. 2. By the Authority of Councils. 3. By the consent of the whole Church. 4. By figures of the Old Testament. 5. By Prophecies in the holy Prophets. 6. By their irrefragable verdict of the New Testament.

D. Let vs heare the Fathers in this point.

M. This may seem superfluous considering what I have said already in the first Chapter: nevertheless I shall add here some others: & begin with.

S. Andrew, who according to the testimony of the Achaian priests vttered these words. *I Sacrifice every day, to the omnipotent God, the Immaculate lambe, on the Altar of the crosse, whose flesh after that the faithfull people have eaten, and drank his blood, the Lambe which is sacrificed remains alive & entire.*

S. Alexander, the Sixt Pope from S. Peter, & Martyr. No-
thing can be greater in Sacrifices than the body & blood of Christ Jesus: no oblation better nor more excellent than that which surpasses all others. Ep. 1.

S. Cyprian saith. *If Jesus-Christ our God & Lord is the* l. 2. Ep. 3.
B great

great Priest of God the Father, & he hath first offered Sacrifice to God, & commanded that we should do this in commemoration of him; certainly the Priest holds truly the place of Jesus-Christ who doth that which Jesus-Christ did, & then offers the true & entire Sacrifice to God the Father in the Church; if he begins to offer it, as he did see Christ Jesus to offer the same. And therefore in all Sacrifices we make commemoration of his Passion (for this Sacrifice which we offer is the Passion) we ought not to do any thing but what he did. As often therefore as we offer the Chalice we do it in commemoration of our Lord & his Passion. And again. We are mindfull of you night & day, & when with many we make prayer in the Sacrifices, we pray for you. And in another place he complains that the Priests of God had not the liberty of offering & celebrating the divine Sacrifices. Which was by reason of Persecution.

l. 2. Ep. 4.

l. 3. Ep. 25.

We read in the history of S. Laurence that when he saw his Bishop Pope Xixtus led to Martyrdom, he cryed out. *Whither wilt thou go, O Father without thy sonne? Why dost thou o holy Priest make such hast, without a Deacon? thou wilt never want to offer Sacrifice without a Minister.* Thus S. Ambrose relates of him: who also in another place saith. *We have seen the high Priest coming to us, we have heard how he offered his blood for us: we that are Priests let us follow him as well as we can, to the end that we may offer sacrifice for the people; & although we are infirme, yet we are made honorable by the Sacrifice &c.*

l. 1. Off. c. c.
41. Inps 38.

Eusebius Bishop of Cæsarea saith. *We Sacrifice to the most high God, the sacrifice of praise; we sacrifice to God, the compleat, dreadfull, & most holy sacrifice; we sacrifice a pure & clean Host, in a new mannar, according to the New Testament.*

Homil. 26.
in Mat.

S. Chrysostom. *The Priest being neare to the Altar offers thanksgiving to God by the intended sacrifice, for the whole world, for present and absent, & for those who have lived before us. And a little after he saies. Who is he, if he be not out of his senses & faculties that can despise & contemne this Mystery, dreadfull & to be above all others feared? Dost thou not know it will never happen that the capacity of human judgment could sustain & comprehend the sum of this sacrifice, but that all would become lost & abyssall were it not for the succourable aid of the divine grace of God? For if any one would consider how great this Mystery is, that is to say, that he who is man yet made of flesh & blood, & involved in them, could be made nearer to this holy & immortall nature, then he shall rightly understand in what he nour & dignify the grace of the Holy Ghost hath constituted*

Priests

CHAPTER II. 11

Priests, for by it they operating & doing their Office the Sacrifices which I speak of, are begun & perfected.

I might cite here many others but because in the other arguments I shall have occasion to produce others as also in the second Part, on several circumstances of the Masse, I will surcease for the present.

D. Shew the same out of Councils.

M. The Holy Councils are so luxuriant in this kind, that as I said formerly, scarce any of them but hath some determination or Canon touching the Masse, as in the sequel shall in many things appear. In the mean time for your satisfaction I shall set down som few of their Decrees. And first I shall begin with the 3 Canon of the Apostles which is. If any Bishop or Priest contrary to our Lords ordination shall offer on the Altar any other things in the Sacrifice, let him be deposed.

The I Council of Carthage held by S. Cyprian makes complaint of the Hereticks in those daies, saying. Profane men administer the Priest-hood: Sacrilegious use the Altar: to all these is added that the diuels Bishops presume to consecrate the Eucharist.

The 1. Council of Nice saies. It came to the Council that in some places & Citties the Deacons administer the Sacrament to Priests: neither Rule nor Custome hath delivered that those who have not power to offer Sacrifice, should give it to them who offer Christs body. Can. 14.

The 3. Council of Carthage hath this Canon. In the Sacraments of the Body & Blood of our Lord, nothing more is to be offered, then what our Lord himself hath delivered, that is, bread & wine mixed with water, nor more is to be offered in the Sacrifices but of the grape & wheate. Can. 24.

In the 1. Council of Toledo the Masse is called daily Sacrifice I omit many others, because they will occur every where in the explication of most parts or mysteries of the Masse: & therefore I will only adde some Decrees of severall Popes in those primitive times. Can. 4.

S. Anaclet Pope & Martyr ordained that Priests when they Sacrifice to our Lord, ought not to do it alone, but take with them some witnesses, that they may be proved to Sacrifice perfectly to our Lord in consecrated places. An. 84.

S. Alexander Pope & Martyr ordained that in the Sacrifice of the Masse, there should be offered only bread & wine mingled with water. Pope Eusebius by a Generall consult, determined that none should presume to celebrate the Sacrifice of the Altar, in silk or colored cloth, but in pure linnen, consecrated by the Bishop. Wich Decree Pope Silvester, A. 109. An. 309.

welter renewed, ordaining that the Sacrifice of the Altar &c. I might cite many others, but their Decrees will frequently occur.

D. Does the whole Church assent to this?

A. The Altars which have alwaies been in Churches do testify the same; For Priests, Altars & Sacrifices have reference to one another, according to the consent of all Nations, even from the beginning of the world. And in all Christian Churches, vntill our later daies there were Altars, as in place convenient I shall declare; & consequently Sacrifices. Besides, the Church for the due ministry of this Sacrifice; hath by the institution of the Apostles, seaven distinct Orders, six wherof are only to exercise particular functions in order to the Sacrifice; which the Priest only offers.

Thus we see the continual practice of the Church to celebrate Masse, as a true & proper Sacrifice: which Fathers, Councils, & continuall Tradition confirme; And all History both Ecclesiasticall & Civil testifies. It is time now to shew *Quo Jure*, by what right or law this is so done. It is sufficient to all good Catholicks that such is the perpetuall Tradition of the Church: but that they may be the better armed against their enemies, who care little for the authority of the Church, I shall indeavour to manifest it out of the holy Scripture.

CHAPTER III.

Proofs of the Masse being a Sacrifice out of the old Testament.

D. **M**Any of our times, beleive nothing without Scripture; wherfore as you promised, shew this out of the old Testament.

M. It is certain, that all the Sacrifices of the old Law, were but figures & types of what was to come in the new. And all agree that the bloody & cruental Sacrifices therof, were but figures of the great Sacrifice of Christs Passion. And may we not say that all incruental Sacrifices may represent something of the New Law; which cannot be better & more properly applied, than to this Sacrifice, of which we now treat? So that by these two Sacrifices, if I may so call them, (for in substance they are but all one, as I shall shew hereafter,) all these figures are accomplished in the Masse.

I will therefore begin with the Sacrifice of Melchisedech.

CHAPTER III

13

of whom we read *that he was a Priest of the most high*; & the Sacrifice he offered was bread and wine. Our Iaviour according to the Prophecy of David was a Priest of the order of Melchisedech, as he testifies in these words: *Thou art a Priest for ever according to the order of Melchisedech.* That is; God most firmly & immutably affirmed; that Christ our Messias was a Priest; not for a time, as Aaron was, but for ever, even to the worlds end, not of Aarons order, but according to the Order of Melchisedech. Which cannot be verified, but in this Sacrifice of the Masse.

Gen. 14.

Psal. 109.

S. Paul alleadges this place of the Psalmist; & confirms it by saying; that *Christ was called of God a high Priest according to the Order, of Melchisedech.* And prosecutes his discourse; for having described the great dignity of Melchisedech he enters into the division of the Law, & introduction of the new Law, shewing that consummation or perfection was not to be had by the Leviticall Priesthood, & therefore it was necessary that another Priesthood, should arise according to the order of Melchisedech; which is consummation & perfection: whence also he infers that the Priesthood being translated, it was necessary also that a translation of the Law be made, From whence we may gather that the Masse is a Sacrifice; for in no other place, in no other action or subject hath Christ declared himself to be a Priest, according to the order of Melchisedech, but in his last supper, in which he offered himself vnder the formes of Bread & wine, & by his Apostles & their successours continually offers the same in manner as it was offered figuratively by Melchisedech; differently from Aarons Sacrifices. wch were cruellall and bloody for the most part. And this is the sentence & exposition of the Holy Fathers, from whom the ancient Rabbins do not dissent.

Hebr. 5.

Cap. 7.

For the holy Fathers do unanimously agree in this point: I will produce some of them, with reference to our English Translation. S. Clement of Alexandria saith that *Melchisedech's Sacrifice was a type of the Eucharist.* S. Cyprian. *Who is more a Priest of God most high then our Lord JESUS-CHRIST, who offered Sacrifice to God the Father & offered, the same which Melchisedech did offer; bread & wine, to wit his body & blood?*

Gen. 14.

l. 4. Strom.

Ep. 63.

Eusebius Caesariensis. *Even as he (that is, Melchisedech) who was Priest of Nations, was never seen to offer corporal Sacrifices, but only bread & wine when he blessed Abraham: so first our Lord & Saviour himself, then the Priests, who came from him, exercising the spirituall Offices of Priesthood, in all Nations after the Ecclesiasticall Ordinances, represent the*

l. 5. Demo.

mystery of his Body & healthfull Blood in bread & wine.

Inc. 3. Hel. S. Ambrose. It is manifest that oblations of beasts, which were in Aarons order are vanished: but Melchisedech's institution remaines, which is celebrated all the world over, in the administration of the Sacraments.

Ep. ad Mon. S. Jerome. Melchisedech in the figure of Christ offered bread and wine, & so dedicated the Christian Mystery in our Saviours body & blood. And in another place he saies. Melchisedech offered not bloody victims, but dedicated the Sacrament of Christ in bread & wine, a plain & pure Sacrifice. Arnobius By the mystery of bread & wine he was made a Priest for ever. Lactantius. In the Church he must needs have his eternall Priesthood, according to the order of Melchisedech.

Epist. ad Euz. Omitting others of this kind, I will conclude with S. Augustin, who saith. When Melchisedech did give his benediction to Abraham, then first this Sacrifice appeared, which is now offered to God by Christians, through the whole world. Now is accomplished that, which long after this was foretold by the Prophet David in JESUS-CHRIST, who was to come in flesh Thou art a Priest for ever according to the order of Melchisedech: & not according to the order of Aaron, which ought to cease & be abolished; the things coming to light, which were formerly deciphered & signified by those shadowes & figures.

Civ. Dei. c. 22. l. 16. D. Sr You mentioned the Rabbies, you may do well to set them down.

Gen. 14. M. Rabbi Moses Huduscham on that place saith. It shall come that the Messias shall institute a Sacrifice of Bread & wine according to the Order of Melchisedech, & he shall be a wafer of wheat on earth, & the bread of proposition, which Sacrifice shall never cease.

Rabbi Pnihas sonne of Tuir on Psal. 85. saies. It shall come, that in the times of the Messias, all Sacrifices shall cease, yet there shall remain the Sacrifice of bread & wine according to the Order of Melchisedech, that is, of the King of justice, who is the Messias & King of the whole world. I shall have occasion to produce others on the like subiect.

D. Are there not other figures of this Sacrifice?

M. Yes, very many: some wherof I will briefly set down. And I shall begin with the Paschall Lambe, which was a figure not only of the Passion, but of this Sacrifice also. For first, it was ordained in the evening as the Eucharist was.

2. The eating of the Lambe did represent the eating & drinking of Christs body and blood; for he was the true Lambe here offered for vs. 3. The Lambe immolated in commemoration of the Israelites delivery from servitude & death: when the first:

first-born of Egypt were slain, most aptly prefigured the Eucharist; which is a perpetual commemoration of mans Redemption & delivery from eternall paine, & from the bondage of the Divell & sin, by Christ's death on the Cross; whereof it is an everlasting memory. See the English Bible on the 12. of Exod. where they cite S. Cyprian, S. Gregory Nazianzen, Jerome, S. Chrysostom, S. Ambrose, S. Augustin S. Gregory, S. Leo, & others. The words of S. Ambrose are particularly to be noted, *When we Sacrifice, Christ is present, Christ is Sacrificed, for Christ our Pasch is immolated.*

If it were not too tedious, I might alleage many others, as that of the daily Sacrifice mentioned Exod. 29. which S. Augustin affirms to signify the daily offering of the Lamb of God. Also that of Mincha which was an oblation of Sacrifice to our Lord in fine flower made into loaves or wafers, which did fitly represent the Sacrifice of Christs body & blood vnder the formes of bread & wine.

I cannot omit to speak a word or two of the Manna, Exod. 16. which our Saviour himself alleaged, as a figure of the Eucharist, as the Saints Gregory of Nyssen, Ambrose, Cyrill of Alexandria, Chrysostom, Theophylact cited in the Annotations on Exod. 16. doe affirme. where we may see this subject fully described. And the Rabbins say the same, for

Rabbi Barachias following Rabbi Isaac saies. *The first Redeemer Moses made Manna to descend from heaven: but the last Redeemer, that is, the Messias shall be a wheaton wafer upon earth.* Rabbi Araban saies that the Messias is to become for vs on earth, food, Manna, Bread from heaven. Super. Thren. 2.

D. You mentioned some Prophecies of this, pray which are they?

M. I might here alleage that of Jacob to his sonne Judas, Gen. 49. He shall wash his stole in wine; S. Cyprian expounds the wine to signify the Chalice of our Lords blood. And Tertullian in like manner, *the stole*, to represent Christs flesh, & the wine his blood. Rabbi Kaannana explicating this place, saies. *These words, tying the City to the vineyard do shew a Sacrifice to come, which shall be changed into the substance of the blood of the Messias.* But, what followes? *His eyes shall be redder then wine & his teeth whiter then milk, which signifies that in the Sacrifice which is also made of bread, notwithstanding that it be white as milk the substance shall be converted into the substance of the body of the Messias.* Rabbi Jonathas son of Vriel translates that which we have; *There shall be a firmament on the earth, there shall be a sacrifice of bread in the mountain of the Church.* Psal. 71.

Galatine reports that a certain Rabbi, whome the Jewes

for honours sake call, *Our holy Master*, did affirm, that he had seen the Prophet Elias offering Sacrifice, & saying, *This, is the Sacrifice which when the Messiah shall come, the Priests shall perform, all the Angels of heaven hearing those sacred & holy words coming from the Priests mouth, they shall wonderfully enjoy them & tremble.*

I might, I say, alleage many such like, but I will content my self which two cleare Prophecies: The one of the Prophet Malachy: the other of the Prophet Daniel.

Cap. 1.

The first clearly represents this Sacrifice when he saith from the rising of the sun even unto its going down, great is my name among the Gentils, & in every place there is Sacrificing & there is offered to my name a clean oblation, because my name is great among the Gentils. See the English Annotations on that place where they cite Justin. Cyprian; Damascen, Jerome, Theodoret, Cyrill, Augustin, & S. Chrysostom, all proving this Prophecy in no other wise fulfilled than in the Sacrifice of the Eucharist. To which I might adde

I. s. contr.
Har. c. 31.
c. 9. & 12.

many others. S. Irenæus excellently declaring this Prophecy, & wholly applying it to the Sacrifice of the Masse.

Orat de Antichr.

The other out of the Prophecy of Daniel who having foretold the coming of Antichrist, amongst other effects thereof he plainly saies, That the Host & Sacrifice shall fail, & that continuall or daily Sacrifice shall be taken away. Which S. Hippolitüs at large declares: see S. Hierom and Theodoret on this place and S. Irenæus lib. 5.

CHAPTER IV.

The Sacrifice of the Masse proved out of the New Testament.

D. I Pray St manifest the accomplishment of these figures & Prophecies, out of the New Testament.

M. That Christ instituted a Sacrament in his last supper, all acknowledge; & that the same, in as much as it was offered up to God was a Sacrifice, the continuall Tradition of the Church manifests. And indeed if we mark the actions of our saviour, we may find, that there never was a more proper Sacrifice. For first; Christ expresses his great desire to do it, saying, *With desire I have desired to eat this Pasch with you before I suffer.* Now this great desire

was

CHAPTER IV. 17

was not only to eat the Paschall lamb, which he had done many years before, but because he intended immediately after the Pasch was accomplished, to institute a new Pasch in the oblation & eating of his own body, by which the old Pasch should end: & thereby the figure be in verity accomplished. For as is said before in the 3. Chapter that Paschall Lamb was a figure of this true lamb CHRIST JESUS.

2. Christ manifests his Priesthood according to the Order of Melchisedech, in Sacrificing in bread & wine: & in no place of the Scripture can we find any action but this, conformable to such his Priesthood, as is formerly declared in the precedent Chapters.

3. Christ doth say. *This is my blood of the new Testament.* *Mat. 26. and*
This is the Chalice, the new Testament in my blood. S. Paul *Luc. 22.*
hath the same. From whence we may gather that Christ *Cor. 1. 11.*
in his last supper by instituting the Eucharist, did make &
establish his Testament & Covenant with his Church. As *Exod. 24.*
the old Law or Testament was dedicated with Sacrifices &
blood: so our saviour did then institute the Eucharist, &
fulfilled what was figured in the Sacrifice of his blood;
from whence the very law took its beginning, & was confirmed
by Christs death on the Cross, which was necessary
for the full confirmation, ratification & accomplishment
of the New Testament, though it was begun to be dedicated
in the Sacrifice of: he last supper.

4. It appears by the words of our Saviour *Do this for* *Luc. 22. 7.*
a commemoration of me. S. Paul hath the same, & gives a *Cor. 1. 11.*
reason; for as often as you shall eat this bread & drink the
Chalice, you shall shew the Death of our Lord untill he come.
In which words, he gives power & commission to do the
same, that he had done concerning his body & blood. For
the Apostle distinguishes between doing & eating. Our
saviour bidding them to do this, authorizes them to Sa-
crifice his body & blood, making them Priests, that is,
his Apostles who only were present. And from hence the
Church in giving the Order of Priesthood, gives them
power to consecrate Christs body & blood. In saying therefore
do this, he gives them power to offer Sacrifice, & to take &
distribute to others, as he consecrated, took & distributed
to them: The Holy Fathers do all agree in this. And such is
the common Tradition of the Church as the Holy Coun- *Seff. 22. c. 1.*
cell of Trent testifies saying, That Christ did make his Apo-
stles Priests of the new Testament, & delivered them to take,
& commanded them & their successors in Priesthood, that
they should offer, by these words, Do this in commemoration
of

of me, as the Catholick Church hath alwaies understood & taught.

1. 2. Ep. 3.

Cap. 2.

Eccl. Hier.

s. 3.

1. 4. c. 32. in

ps 38. & in

c. 10. ad

Habr.

Levit. 15. v.

15. & v. 30.

Act. 13.

Act. 20.

Ep. 86.

1. Cor. 10.

And you have heard before S. Cyprians mind herein. If IESUS-CHRIST &c. As above. To him we may add S. Denis who affirms it to be ordained by divine law. And among other things he saith. Religiously therefore, & as it becomes a Bishop or Priest, after the sacred praises of the divine works, he cleanses himself for the Sacrifice, which exceed's his power, whilst he first cries out thou saidst, Do this, in my commemoration &c. See Irenæus, & S. Ambrose, & others.

D. Our saviour doth not say Sacrifice.

M. Neither sayes he I institute a Sacrament nor I offer, or Sacrifice my self on the Croff, but in action he did both. Moreover Hoc facite, Do this, is all one as Sacrifice thus. As, Then shalt make one for sin, that is, Sacrifice for sin. And again, VVho shall make one for sin. And so in severall other places.

I Know some may obiect that the word Sacrifice or Oblation is understood there, the rather because in the precedent words, mention is made of Sacrifices. To which I answer that the words here have reference to Christs action; which, as I said before, was a Sacrifice according to the order of Melchisedech, as also to the benediction & consecration of the bread & wine: & imports a particular action, which was proper only to the Apostles, & their successours, to wit, Priests.

D. Have you any other places of the new Testament to prove this?

M. VVery many. I will produce some of them. As they were ministering to our Lord. Erasmus, as I said before, translates it Sacrificing. Where we may note the circumstances. For first, there was an Assembly for the sending some to preach to the Gentils. 2. That to this end, they fasted. 3. Ministered to our Lord. The Greek word is Sacrificed. Whence they take the name of Liturgy. So that this ministering was all one with that of S. Paul, when he said. In the first of the Sabbath, When we were assembled to break bread. The Assembly & solemn day argue a solemn action: surely no other then that of the Eucharist. And so S. Augustin, & Venerable Beile on this place, do teach.

S. Paul saies, The Chalice of Benediction Which we do bless is it not the communication of the blood of Christ? & the bread Which we breake is it not the participation of the body of our Lord. Which words, Theodoret, Theophilact, S. The

mas & others do. explicate of the Eucharist: as also S. Chry-
 tostom, very copiously. Consequently to this, the Apostle
 opposes this Sacrifice, to that of the Gentils, who Immolated
 to Idols & the Divell. saying. *You cannot drink the Chalice of*
our Lord, & the Chalice of the Divels; you cannot be par-
takers of the Table of our Lord, & of the Table of the Divels.
 As if he should say, You cannot be partakers of the Sacrifice
 of the Eucharist, if yee be partakers of the Sacrifices of
 the Divel. The holy Councell of Trent alleages this place
 to prove that the Eucharist is a Sacrifice. See S. Ambrose, S.
 Anselme & others on this Place, & the English Annota-
 tions. *Hom. 24. in 1. Cor. Soff. 22. s. 1.*

Let none imagin that the Apostle speaks here of the Sacri-
 fice of the Cross, for that was past, & the Apostle here treats of
 a Sacrifice, wherof the Corinthians were daily partakers. 2.
 He speaks here of Bread & Wine, & Table, or Altar, which
 are more proper to the Sacrifice of the Eucharist & the rather
 because he speaks here of eating & drinking.

3. Omitting other places, I will conclude with that of *Heb. 13.*
S. Paul. We have an Altar wherof they have not power to
eate, Who serve the Tabernacle; That is; We have an Altar,
 wheron we offer the Sacrifice of the Body & Blood of Christ,
 formerly immolated on the Cross, which the Priests &
 faithfull do eate, & participate when they receive the Eu-
 charist, of which all others have no power or license to
 eate: for it is only eaten in the Catholick Church. So S.
 Chrystostom, Theodoret, Theophilact, S. Anselme, Sedulius,
 Primasius, Haymo, & others expound this place. Hicichius
 saith. *This Altar is the Altar of Chr. Its body, which the Jewes*
for their incredulity must not behold. The Greek word (as *Levit.*
 also the Hebrew answering therunto in the Old Testament)
 signifies properly an Altar for Sacrifice, & not a metaphoricall
 & spirituall Altar.

D. May not this be vnderstood of the Cross, which is
 styled an Altar, or in a metaphoricall sense, sith that afterwards
 it is called an Host of praise?

M. To the first I answer that it cannot be vnderstood of the
 Cross proportionably, for the reasons even now alleaged; And
 the particle *Have* notes somthing present, & we do not eate
 of the Cross: & the Apostle opposes it to the Tabernacle, that
 is to the Altar of the Tabernacle of the Old Law, where the
 Jewes offering did eate as holy meate. This new Altar of the
 Church, of which the Priests & faithfull do eate, is not car-
 nall or terrestriall food but divine & celestiall, to wit, the body
 of Christ.

Now as tot the host of praise, though it may signify the
 spirituall

Spiritual Sacrifice of praise & thanksgiving: yet in this place it may signify the Masse, which is rightly said to be an Host of praise. For it was first offered by Christ our Lord in thanksgiving, and Christ prescribed & ordained the same to the Priests in imitation of him. Wherefore it is celebrated with Hymns & praises, as well privately as publickly. Whence the Masse is properly a Sacrifice of praise & thanksgiving. Which S. Augustin confirms saying *What is a more holy Sacrifice of praise, than that which consists in thanksgiving* which all the faithfull doe acknowledge, in the Sacrifices of the Church? And againe. The Church from the times of the Apostles by the most certain succession of Bishops, offers to God in Christ's body the Sacrifice of praise. And a little after. Now Israel according to the spirit, that is, the Church offers a peculiar Sacrifice according to the spirit, of whose house God will not take calves nor goats, but will take the Sacrifice of Praise, not according to the Order of Aaron, but according to the order of Melchisedech.

l. 1. contr.
Advers. leg.
& Proph. c.
18.
Ibid. c. 20.

CHAPTER V.

Of the fruits & effects of the Masse.

Soff. 22. c. 2.

D. I Remember to have read in the Councell of Trent, that the same Christ is contained, & incruentally offered, in this divina Sacrifice, which is made in the Masse, which he himself offered in a cruentall manner on the Altar of the Cross. The holy Synod teaches that Sacrifice to be Propitiatory, & thereby it is done, if we so come to God, contrite & repents, with a true heart, in feare & reverence, that we may obtain mercy & find grace in opportune help. For our Lord pleased by this Oblation, granting grace & the gift of Penance, forgives our crimes & sin how great so ever they be: for it is one & the same Host, & same offerer now by the Ministry of the Priests who offered himself on the Cross, different only in the manner of offering. The fruits of which cruentall Oblation are by this most plentifully received. I pray explicate this.

M. I cannot do it better then by making a rehearsal of the severall clauses therof. First then, The oblation of the Masse is the same with the oblation made on the Cross, for in both there is the same offerer, that is, CHRIST-IESUS: I shall more fully declare in the 2. Part; with this difference that Christ on the Cross did offer it by himself, as he did this his last supper, but in the Masse by his ministers, the Priests.

1. One & the same thing was offered in both, to wit, the body & blood of Christ, different notwithstanding in that on the Cross he appeared visibly, but in the Masse invisibly, under the formes of bread & wine: and that the one was cruell or bloody, the other inuiscible or vnbloody. 3. the Masse is Propitiatory, that is, a meane wherby God is propitious vnto vs. Lastly, the whole fruit of the Masse proceeds from the Sacrifice of the Cross: for it is an application of that Sacrifice to our soules, by which we obtain grace, repentance, & remission of our sins.

D. It is hard to conceive how it is the same oblation, I pray declare this a little more.

M. The authority of so great a Councell, together with the reasons given, might suffice. But for your greater satisfaction I will add the fence of the Holy Fathers therein. Pope Alexander 1. saies. *We must mingle our Lords Passion in the Sacramentall Oblations Which are offered to our Lord in the solemnities of Masses to the end that his Passion may be celebrated whose body & blood is made & consecrated*: see S. Cyprian here before cited.

S. Gregory the great saies. *that we celebrate the mysteries of our Lords Passion, which is no other than what the Apostle saith, That as often as you shall eate this bread & drink the Chalice you shall shew the death of our Lord vntill he come, & therefore whosoever shall eate this bread or drink the chalice of our Lord vnworthily he shall be guilty of the body & blood of our Lord.* S. Chrysostom & Theophylact say *He shall be guilty of our Lords slaughter, as if he had killed our Lord, & shed Christs blood.*

D. I have heard some alleage as an objection against the Sacrifice of the Masse that of the Apostle S. Paul. *We are Sanctified by the oblation of the body of IESUS-CHRIST once, & that Christ offered one Host for sins.*

M. The Apostle in that place opposes the Sacrifice of the Cross to all the former Sacrifices; affirming that it is but one Sacrifice wherby our Redemption was only wrought: yet he contradicts not himself, when, as before is said, he commands vs to shew Christs death by eating & drinking his body & blood. For although that the Sacrifice of the Cross was one, yet it was as the matter and fountain of all our Sacrifices; & ours are no more then a continuall commemoration, application, & representation of that one Sacrifice: & although there be many Masses said, it is still but one Sacrifice, as S. Ambrose & Primasius excellently declare on this place.

the first. *Do we not offer daily? Surely we do: but this Sacrifice is but an example of that: for we offer all dayes the self same, & not now one lamb to so morrow another, but alwayes the same*

Epist. ad
Orthod.

Cap. 2.

Heb. 10.

same thing: therefore it is one Sacrifice; other wise, by this reason because it is offered in many places, there should be many Christs. Not so: but it is one Christ in every place here whole, there whole, one body: but this which we doe is done for a commemoration of that which was done: for we offer not another Sacrifice, as the high Priests of the old Law, but all waies the self same.

The other, who was S. Augustins scholar. What shall we say then? Do not Priests daily offer Sacrifices? Surely they do; because we sin daily, & daily have need to be cleansed. & because he cannot dy, he hath given vs the Sacrament of his Body & Blood, that as his Passion was the Redemption & absolution of the World, so also this oblation may be Redemption & cleansing to all who offer it in truth & verity And again. The divinity of Gods Word, which is every where, makes that there are not many Sacrifices, but one; although it be offered by many, & as it is one body, which he took of the Virgins Womb, not many bodies: even so also one Sacrifice & not diuers, as those of the Iewes were. S. Chrysostom, Theophilaet, Oecumenius, Paschasius & others speake the same thing as you may see in the English Annotations on this place.

D. I have heard some to stumble at this word incruentall, I pray explicate it.

Orat. contr.
Julian.

M. None but those who are ignorant of thes Mysteries, can make any scruple of it: for this is the maine difference that is between the two Sacrifices. & the terme it self is as ancient as the Masse. For S. Gregory Nazianzen calls it the incruentall Sacrifice by which we are united to IESUS-CHRIST, and make partakers of his Passion & divinity.

The great Councell of Nice, is cited in these words. In this holy Table let vs not in a loose manner be altogether attentive to the bread & wine set before vs, but lifting up our spirits, let vs understand by firme faith that in this sacred Table that Lamb of God, is set & placed incruentally & without effusion of blood is immolated by the Priest. I have in the 1. Chapt. cited S. Cyrill who saith we make the holy incruentall & life giving Sacrament in the Churches.

I will end with the 2. Councell of Nice, which is the 2. Generall one. I pray mark the words. Never any of the holy Apostles who were the Trumpets of the Holy Ghost, or of our glorious Fathers have esteemed our incruentall Sacrifice done in memory of the Passion of our Lord IESUS-CHRIST, & of all his economy, to be the Image of his body. Reade as much as you will thou shalt never find that our Lord or the Apostles, or our Fathers, have said or called it Image or figure. It is the incruentall Sacrifice which is offered by the Priest, yea the same true body & blood. I must omit others for brevity sake. These may suffice.

D. Pray

CHAPTER V.

23

D. Pray Sr tell me how this Sacrifice of the Masse is Propitiatory?

M. Before I answer you: we may note with learned Layman, that this Sacrifice of the new Law hath divers denominations, from its divers ends. For first it is called *Latrenticall* in as much as it is referred to the worship and honour of God, & profession of his supreme excellency & dominion over all created things: Which Cornelius à Lapide, a grave Interpretour of Scripture, explicates, saying. That one of the motives why Christ instituted the Eucharist, was that the Church might have wherewith to worship God sovereignly & condignly, & should honour him continually, & adore him with *Latria*, that is with worship only due to him: for this victime which is offered to God in the Sacrifice of the Eucharist is commensurate & equall to God himself; for Christ is this victime who is both God & man: God himself therefore is offered to God. Hence because all our worship is small & vile, Christ hath made himself a victim in the Eucharist, that by it as equall to God, we might equally worship God, & exhibit as much *Latria* & honour, as himself is worthy of, & as much as he can of right aske of vs.

In 26. Math.

2. It is called *Eucharisticall*, because it is made in commemoration & thanksgiving for the soverain benefit of our Lords Passion, which is the fountain & spring of all Gods benefits to mankind. We poor creatures had nothing to gratify our God, for all his innumerable benefits, especially for those great benefits of our Redemption: & therefore Christ amongst other, of his infinite clemency, hath left vs a Sacrifice of praise & thanksgiving exceeding all other Sacrifices, & cannot but be acceptable to him: whence this Sacrifice takes the name, by way of Excellency, Eucharist, that is, Thanksgiving. S. Augustin faith, *How can greater thanks be given then by IESUS CHRIST our Lord whom the faithfull do offer in the Sacrifice of the Church?*

l. 1. contr. Advers. c. 18.

3. It is called *Impetratory*: that is Sacrifice wherby we may obtain whatsoever we shall require or desire, if we make our petitions as we ought. Our saviour said, *Aske & it shall be given you*: & in this Sacrifice, he hath not only taught vs the true meanes to make our petitions, but also given vs an assurance of obtaining what we ask: for the Father cannot deny what we ask in his sonns name; much less what we ask by his son, who is offered here vnto him; For as *Wish him he hath given all things, Wish him he will refuse us nothing.*

mas. 7.

Rom. 8.

4. It is *Propitiatory*: for it makes God propitious & mercifull vnto vs, wherby God's wrath is appeased, & our sins remitted

remitted by vertue of our Lords Passion, wherof, as hath bin often said, the Masse is a representation.

D. I should be glad to heare the effects of this Sacrifice.

l. 4. in Jo. c.
17.

M. S. Cyrill of Alexandria declares the effects of the Eucharist, which we may apply to the Masse saying. *It expels all diseases, it allayes the raging law of our members, strenghteneth piety, extinguishes all perturbations of the mind, cures the sick, heales the broken: & by it, Christ as a good Pastor Who gave his life for his sheepe raises them from all fall.*

Hom. 45. in Jo.

S. Chrysostom. *As a fountain did spring out of Paradise from whence did flow materiall rivers: so from this Table a fountain*

Hom. 84. in Jo.

runs which poures forth spirituall rivers: i. e. spirituall graces & gifts And in another place. As often as thou com'st to this wonderfull Chalice, thou must come as drawing from the side of Christ himself, which devoutly considered may move any one to devotion.

l. de Can. Domini.

S. Cyprian. *In the presence of this Sacrifice teares do not in vain beg pardon, nor the holocaust of a contrite heart ever suffer repulse: as often as I see any one sighing in the sight of our Lord, I see the Holy Ghost inspiring them, I feel him breathing on them.*

In ps. 118.

And S. Ambrose. *This Sacrament inebriates the affection of the faithfull, so that they depose the care of this world, the feare of death, and all Sollicitude.*

Ep. ad Eph.

S. Ignatius the Martyr, inviteth all, to come, saying: *All, as nominated, gather ye together in one & the common faith, breaking of bread, which is an Elektuary of Immortality. And again. Endeavour as often as you can to meet together at the Eucharist, to the glory of God: for by how much oftener you come together in the same place, the forces of Satan are enfeebled, & his perie darts to sin become forceless. The Fathers are luxuriant in this kind.*

D. But pray sir, for my better vnderstanding particularize the effects of this Sacrifice.

M. A late Author, briefly does it, saying; That it brings the first grace & remission of mortall sins, by way of impetration, raising in vs good motions, by which we may find grace in time convenient, if we concurre thereto. 2. By the same way it gives increase of grace, i. e. those who are in sin. may receive the grace of repentance, & those who are in grace, may receive increase thereof. 3. It remits veniall sins. 4. It takes away or remits paines due to our sins. 5. By way of impetration we may obtain not only spirituall graces, but also temporall benefits.

D. I should be glad to heare som particulars of temporall benefits,

M. It can hardly be don better then Layman hath don it, in the

CHAPTER V. 25

the place before Christ. This Sacrifice, saith he, is offered for the conversion of Infidels, for the Iustification of Sinners, for the increase & greater perfection of the Iust, for Indulgence or remission of paines or punishment due to the sins of the living or dead, also for victories over Enemies, for the fruits of the Earth, & for such like necessities, either in generall or in particular.

Which he proves out of S. Chrysostom. *We*, saies he, *Sacrifice for the infirme or sick, for the fruits of the earth, & of the sea, & for the whole world.* S. Austin tells that it is offered to avert from our houses the noxious power of the malignant spirits relating that one of the Priests went & offered there the Sacrifice of Christs body, praying very earnestly that the vexation might cease in the house (which as it seems was infested with evil spirits) & presently God being mercifull it ceased.

Moreover. It is offered for the delivery of captives. Whereof we find examples in S. Gregory the great: in Venerable Bede. 4. of our English History. c. 22. Prosper: for the delivery of possessed persons from the wicked spirit. To conclude, it hath been, & is the custom of all pious Catholicks in all their necessities & difficulties to have recourse to this Holy Sacrifice.

Hom. 77. in Joan.

l. 22. de Civ. Dei. c. 8.

Hom. 37. in Evang.

De prap. p. 3.

CHAPTER VI.

Of hearing of Masse.

D. I desire to know whether there be any obligation to heare Masse, & how we ought to do it.

M. There is no obligation, but only on fundaises & Holydaies, (as all Christians know) by the command of the Church. I will only set down the manner of hearing it, as it is delivered by S. Bernardin, who saith, that *We ought in such daies to persist in prayer either mentall or vocall: which he proves by the precept of sanctifying the sabbath, & by the precept of worshipping & honouring God: for without prayer we cannot duly make a feast to God, nor rightly worship & adore him or give due thanks vnto him: and therefore they come to Church, which as our saviour saies, is the house of Prayer.*

S. Gregory saith, that on sunday we ought to rest from all worldly labour, & altogether insist in prayer that if we have negligently spent the six daies, it may be expiated by prayer on the day of the Resurrection; (so he calls Sunday.) The Roman

Ser. 10. dom.

2. Lugd. art. 3.

Matt. 21.

In Registr.

C

Catechisme

Catechisme on this precept, saith. It is naturall for a man to give some certain time for the necessary functions of business, food, sleep, rest, & such like: now as this is done for the body, so it ought to be with the soul: for we ought to give time to the mind wherein we may refresh our souls by devotion & contemplation of heaven, & heavenly things. The law of nature seemes to determine this, for this is the substantiall part of the precept, & the Church determines the Act, or manner of performing it. For it suffices not to do it each one apart, where in might be many mistakes, & abuses, but by some publick act, that all might be edified & God glorified. The Church willing to provide for the good of souls hath determined this Act of hearing Masse, as being most proper for such daies, & most profitable to our souls: for we can do nothing more pleasing in spirit to God, nor wherein God is more delighted, & our prayers more assuredly heard, provided that it be done by cordiall affection & true devotion. For as S. Augustin saith, *The effect of our prayers requires the concurrence of our affection, and they are greater & more worthily received, as they proceed from more fervent affection & love.*

Some do hold that it suffices for the accomplishment of the Church's Precept, to be corporally present at Masse: But this suffices not for the true sanctifying of the Sunday or Feast, & for the obtaining of the benefit of the Masse: which requires a spirituall presence of the heart & will. We must therefore heare Masse attentively, devoutly, with reverence befitting such an action; least it be said vnto vs. *This people honour me with their lips*, and corporall presence, *but their heart is farre from me.* Wonderfull is the devotion of severall Nations in the time of their Sacrifices. And that of the Iewes is sufficiently testified in the Holy scripture. It would be a shame that we Christians should come short of them in our Sacrifices, which are made to the true God; no more in figure, but in verity & truth.

D. In case that on those daies we cannot heare Masse, what may we do for the solemnizing of the Sunday?

M. Our Subtile Scotus is of opinion, that if any necessity may excuse vs, from the execution of that Act, that is of hearing Masse, then it ought to be supplied by something equivalent, that is, by some act of the love of God, or by some speciall Act directed to the divine worship or honour.

D. Ought we to heare Masse daily?

M. It is a manifest signe of great indevotion, to do only those things which are commanded. Precepts indeed were made to prevent sin, & may be performed out of a servile

fear;

Math. 15.

In 4. dist. 6.

art. 2.

fear: but good Christians must observe them out of a filial feare, which is an effect of love. The child who only feares the rod, is seldom pleasing to his Parents, at least deserves not their love: And not to heare Masse, but on daies of Obligation, argues great defect of the love of God, & want of true devotion. And did we reflect vpon our spirituall necessities, we would be at least as carefull & solicitous to seek help in them, as in our corporall necessities; nay of superfluities, & that sometimes, yea for the most part, noxious to both soul & body.

If we feel any ache, infirmity, or sicknes, we are carefull to have plaisters, purgations, sections of veines, or what other remedies are requisit: no labour, no industry, no diligence is spared, no procrastination or delay is gratefull. And is not our soul, (which is infinitely more to be esteemed) in necessity of helpe at all times, not only on fundaises & Holydaies, but in each day of the week? For though they were Saints (as I beleve such will not think themselves to be) their necessities would cause an emulation of greater vertue & progress in perfection. But alas we are sinners, & feel the burden of our sins; our souls are sick & infirme through the corruption of our nature, not only prone to sin & iniquity, but are actually infected therewith: None without sin, & consequently we stand in need of helpe daily & hourly. Have we not then great reason to go more frequently to this health-giving Sacrifice; whereby, as is said before, we may be purged, cleansed, & spiritually cured?

Again. If there were great treasures & riches to be had in any place, for all that should come, & take them; would any forbear to run to that place? sure they would make no delaies, spare no labour, take no rest, nothing could hinder them. Now in the Masse there is a treasure of spirituall riches, or heavenly benedictions, celestially gifts, more to be valued then the whole world, & all its gold & silver. What stupidity then is it to neglect, when we may so easily by the mercy of God obtain them?

To be brief. Doe we daily want mercy & grace, or the increase thereof? Heare Masse daily: both are here to be had. Are we gratefull to God? as we receive benefits daily: so with all reason in the world let vs give daily thanks: & we cannot do it better then in the Masse. Doe we want any thing either in spirit or body? (as I am sure none can justly say they do not:) the Masse is the sure means to obtain both. Our wants are quotidian; it is convenient to seek a quotidian remedy.

I suppose all good Christians are wont to say their Pater

noster, or our Lords Prayer, wherein they make that petition, *Give vs this day our daily bread* which is vnderstood by the Holy Fathers, not only of corporall bread, but also of spirituall bread, as heerafter I shall declare. If then we ask it daily, why do we not seek it daily: at least spiritually by hearing of Masse where this bread is offered for vs?

Part. 2. Sect.
4. cap. 2.

CHAPTER VII.

Of some motives for hearing of Masse.

D. I desire you to set down some motives, that may move our dull soules to the practise thereof.

M. What hath been said may seem sufficient: but to satisfy your devotion, I shall briefly set down some motives therto. And in the first place although our holy Mother the Church doth not command it, yet she piously invites vs therto, ordaining that Masse should be said daily, that all good Christians might be present therat, & praise God with the Priest. To this end the Church dores are open; the Priest attends you at the appointed houre; & the bells ring to awake our sluggish humour. Well said the Author of Gemma animæ. The Church necessarily reiterates the Sacrament; that those who labour in the vineyard may be refreshed.

l. i. c. 35.

If we will not heare our Mother; let vs at least give eare to our heavenly Father, who invites vs therto; according to that of S. Luke where it is said. *A certain man made a great supper, wherto many, say all mankind was invited.* For the Holy Fathers vnderstand this of the Eucharist, which is offered in the Masse. And with Cardinall Hugo I must note, that it is a great supper, a very great feast: Great, because it is made by a great Lord, Great & sumptuous viands, no less then the body and blood of our Saviour, annexed to his divinity: Great, for the number of the invited, so this, all faithfull: Great for the multitude of Angels, who attend thereat: Great, for the infinit benefits, graces, & benedictions to be obtained thereby.

c. 14.

Serm. 95.

S. Chrysologus saith. *Thou hast Gods banquet: be not thou sollicitous of the qualites of this banquet: he that merits to come to this table, shall eat whatsoeuer the Dominion & power of the Kingdom possesses: he who comes to the banquet of the Creation, shall have whatsoeuer delights are contained in creatures.*

In Math. 22.

Palacius cries out. *O banquet truly Royall, and worthy of*

God,

CHAPTER VII.

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God, Where all things savour of divinity: where all things are divine! O word hidden to all eyes past, & all things are ready God is the prepared Feast-maker, God is the meate, God is the Ruler of the feast, the vessels are divine. What fires or torments dost thou deserve, or shalt thou suffer, if thou dost neglect or contemn such & so great a feast?

D. Since we are fallen on this banquet or supper. I remember Christ speakes of some who excused themselves from coming to this banquet: may it not be applied to those who excuse themselves of not hearing Masse?

M. The holy Text mentions three sorts of people who refuse to come to this banquet. The first said. *I have bought a farme, & I must needs go forth & see it, I pray hold me excused.* On which S. Gregory thus discourseth. *Here is humility in words, but pride in action.* And S. Austin. *The farme bought denotes pride, & care of worldly things.* O how frequent is this excuse; is it not often said, I would willingly hear Masse, but, I am not well, or, I am ill disposed: when in reality it is nothing but sloth, idleness, or drowlinesse, & for the most part on such things as might as well be done before, or after; & sometimes fained pretenses? It was an old saying as S. Bernard notes. *Charity doth not lessen riches, nor Masse hinder journey.*

The 2. said, *I have bought five yoke of oxen, & I go to prove them, I pray thee hold me excused:* which is very properly applied to the avaricious: who are so blinded with the desire of worldly pelf, that they easily neglect their souls good. Whence the Wise man saith. *Nothing is more wicked than the covetous man. Nothing is more wicked than to love money: for he hath his soule also to sell.* This worldly care or love hinders many from coming to this banquet. With them may be reckoned such, who for a little busines sometime framed, or for some little imaginary profit are wont to say: I would hear Masse were it not for such & such affaires: although many times they are of no importance, & might as well have been done with a little attendance to their souls good. Eccl. 10.

The 3. said. *I have married a wife, & therefore I cannot come.* S. Gregory saith. *What is to be understood by a wife but carnall pleasure?* And indeed lawfull & honest Marriage cannot be conceived as an impediment, but lust & libidinous desires or affections, who may say they cannot come. In the two former there might be some reasons to excuse them; & they have so much civility, as to say, *I pray excuse me:* but the third hath no such goodnesse in him; only he saith truth. For as S. Basil saies. *Humane understanding addicted to uncleannes*

& carnall allurements, is weak to do diuine things: for carnall custome is as a chaine that fetters him. And S. Augustin. Lust is made of a peruerse will, & as we yield thereto, it becomes a custome, & When no resistance is made to such a custome it becomes necessity.

1. 16. Conf.
c. 8.

D. Pray if it be not tedious to you, tell me who are those that came to this banquet?

M. The Text saith. *All excused themselves: i.e. All wordlings, all who seek the pleasures of the world: & that none came but such who by the great mercy of God, by some affliction, cross or aduersity, were in a manner forced. The Sacred Text mentions foure, the poore, feeble, blind & lame: the poore came to be filled, the feeble to be strengthened, the blind to be cured, & the lame to be healed; as much as to say, Here is meat for all Palates, cure for all diseases. Which S.*

1. 3. de Virg.

Ambrose thus describes. Christ is all things to vs: if thou desirest to cure thy wound, he is a Physician: if thou art in a burning feauer he is a fountaine: if thou art loaded with iniquity, he is righteousness: if thou wantest help, he is vertue, if thou fearest death he is life: if thou desirest heauen, he is the way: if thou art in darkness he is light; if thou seekest food, he is our food. Wherefore we may justly say, that such who slightly omit to performe this pious & profitable work are truly poor in grace & devotion: for if they had any, they would not so easily omit it: Others are feeble & weake in spirit by an euill custom which they have contracted through some worldly respect, or vaine pleasures thereof.

And are we not blind? For as S. Antony of Padua saies. All sinners are blind: some by the abundance of temporall things, or who are led by their passions. The Saint brings a very fit comparison of the swallows dung, which fell on the eies of Tobias, & notes the *dung was hot*; whereas if it had been cold it would have done him no hurt. So the things of this world, when they are not hot, that is if we did not place an inordinate love on them, would do no hurt, the things in themselves may be said to be Gods benedictions: but we by excessive love to them make them maledictions.

Iob. 2.

But the principall defect is the lameness, either in our vnderstanding, or in our will, which are as it were the two feet of the soul. Many have the lameness in their vnderstanding; for although by faith they beleive, yet they little consider the necessity or benefit they might haue thereby, but following their senses little heed any other things, how spirituall truer they be. But the greatest lameness is in our will & affections: for our works are not according to faith, nor correspondent

3. Reg. 18.

to rationall iudgment. Of whom the Prophet Elias. *How*

long

CHAPTER VII.

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long halt you on ~~your~~ ^{his} knees? if our Lord be God follow him, if Baal, follow him. But the lamest of all are. Hypocrites, who say one thing & do another who make shew of serving God, & in their hearts they are farr from him. I feare I have been too long in this subject.

D. Indeed I do not think so. However pray proceed in your other motives.

M. The 2. motive may be to consider that the Sacrifice of the Masse, is but a renewing of our Lords supper. Now I beleev there is no Christian so tepid & cold, but would wish with all his heart he had been present there. And doth not our faith teach vs that the Masse is the same with Christs supper, which Christ himself continues in the Church, & so will do to the end of the world: he himself is present, he himself is the principall cause of the holy action: & here he gives the same which he gave then: there is no difference but in the visibility of the one, & invisibility in the other. Faith which ought to command both sense & reason, tels vs that it is so. And truly it is strange that we should follow our senses, that they should more prevaile with vs than verity revealed. Our saviour faith, *Blessed are those who beleve & have not seen.* Here we have an exercise of our faith, let our actions be conformable. S. Chrysostom contemplating this Sacrifice saith. *Wilst thou beholdest our Lord immolated, & the Priest applying I. 5. de Sa-*
himself to the Sacrifice, & pouring forth prayers, & the people cerdot.
round about dyed & made red With that precious blood, dost thou think thy self to be amongst mortals, or to abide on earth, & not rather that thou art forthwith transferred to heaven?

Christ with a vehement desire did covet to celebrate this Pasch. And as the Holy Councell of Trent, saies, before he *Self. 13. c. 2.*
Was to depart out of this world to his Father made this Supper,
Wherin he poured forth the riches of his divine love towards us.
Which S. Bernard calls. *Love of loves, love which is truly love, Serm. de*
love drawing love, love exceeding all love. And our S. Bernardin *Can. Dom.*
calls it *fornamem divini amoris*, a turnace of divine love alwaies *Tom. 3. ser.*
burning to purify our souls & inflame our affections. And in *43.*
another place. *O how viscerous is the charity of Christ! O ar-* *Tom. 1. ser.*
dent love of his heart! O admirable immensity of so great love! *54.*
O incomprehensible latitude of so great a favour! that he would
be inflamed With so great ardour of love towards our littleness, as
to bestow so abundantly on us his flesh for meate, & his blood for
drink: as if it did not suffice our amorous IESUS for the shewing
of his inebriated love, that he did once really shed his sacred
blood on the Cross, unles he should poure it out for us in the
sacraments.

To this purpose speaks S. Chrysostom. *When he would mani. Hom. 45. in*
fest Jo.

De Myſt.
Miſſ.

In Cant. 2.

Jeſt his love vnto vs, he mingled himſelf vnto vs by his body, & made himſelf one With vs, that the body might be vnited to the head. And Innoc. 3. That he might ſhow his charity towards vs, & enflame ours towards him, he who made himſelf a price for vs, gave himſelf for food to vs. I cannot omit the words of Ghillerus ſaying. Some do excellently call this Sacrament an *extenſion of the Incarnation* for the diuine love hath invented another vnion much like vnto that, by which he might be vnited to each man: & the *Hypoſtical* vnion is in ſome wiſe extended in like manner to all & ſingular perſons.

c. 13.

Hom. 69. in
Jo.

Tract. 84.
in Jo.

O vnheard of grace, o ineffable love! Well ſaid S. Iohn. *Whereas he had loved his that were in the world vnto the end he loved them.* Which S. Chryſoſtom expounds. *Chriſt loved vs to the end, i. e. to the end of his love, for he could not do more for our love then to deliver himſelf to be eaten by vs.* Whence S. Auguſtin doth not ſtick to ſay. That whereas God is omnipotent he could give no more, whereas he is moſt wiſe, he knew not how to give more; whereas he is moſt rich, he had no more to give.

Good God! how is it poſſible that any Chriſtian can neglect to correſpond in ſome way to this great love, which is actually every day offered & preſented vnto vs in the Sacrifice of the Maſſe. He comes daily to ſeek vs and ſhall we think much to goto him?

CHAPTER VIII.

A Proſecution of the ſame ſubject.

D. I pray Sir go forward in what you have begun, & ſet down other motives.

Mat. 27.

Luc. 23.

Joan. 19.

M. The 3 Motive may be, that I beleev there is no Chriſtian, if he had been in the time of our ſaviours Paſſion, but would have run thither without any excuſe or delay. We may read in the Evangelists that many *women did follow Jeſus from Galily to ſee his Paſſion*, & all his acquaintance ſtood by, & there ſtood beſides the Croſſ his Mother, & the two Marias. Where we may ſee their great faith, conſtancy, & piety that in the ſight of Chriſts enemies the raging Pharisees & Scribes, they durſt appeare before the Croſſ: their great reale & fervour, their ardent & conſtant love, did arrie them: no tediousnes of way, or time could ſtay

stay them from their Masters Passion.

Let vs reflect upon our *B. Lady*, who as the Sacred Text saies stood all the time of the Passion beholding her son crucified. S. Antony saies that *she Virgin stood wholly conformed to the diuine Will*. S. Damascen saith. *The Virgin sustained those pangs in the time of the Passion which she escaped in childbearing*. S. Anselme. *That all manner of cruelty inflicted on the bodies of the Martyrs was light in comparison of her Passion*. And B. Laurence Iustin. *The heart of the Virgin was made a most cleare mirour of the Passion*. And again. *The Son was crucified in his body, & the Mother in her soule*. *De excell. Virg. c. 5. Do Agon. Christi c. 2. C. 17.*

I cannot indeed expect such devotion & compassion of our Saviours death: for no creature can arrive therto, nor have that happines to see with our corporall eies the execution of Christs Passion. But our faith teaches vs that this holy Sacrifice is a renewing of Christs Passion in our memory, nay, as *Cap. 4.* hath bin said this Sacrifice is the same with the Sacrifice of the Cross, & is made in remembrance of Christs death & Passion. Shall then our senses be more prevalent then our vnderstanding, enlightned by faith, which teaches vs that the Masse is a continuation of the same Passion vnto the end of the world? Wherefore it becomes vs to heare Masse in the same manner, as if we were present at the Cross, & beholding our Saviour suffering thereon: the rather because thereby the effects of the Passion are applyed to vs.

It is true, we may & ought to have alwaies the memory of the Passion in our mind: but in no place or time better, or more properly, or profitably then in the Masse, which by Christ himself was ordained for that end. Which our seraphicall Doctour S. Bonauenture well expresses saying. *We acquire the memory of Christs Passion 3 waies: by writing, by word, & by the Sacrament. By writing*, as in reading it in books, which indeed is the best subject we can read. *By Word* by hearing it in sermons, or otherwise. Of these two he saies. *It is asfarr off, or out of vs, & is not sufficient*. But the living memory is *by the Sacrament*. Sith the very body of Christ is signified & contained vnder the forme of bread; & blood vnder the forme of wine. This is a living memorial: because Christ himself there gives himself, offering to vs that same body which was slain for vs, & his blood which was shed for vs on the Altar of the Cross: & this to our tast which nearly apprehendes it, now, not by speculation, but as by experience we are mindfull of his Passion. If then the Passion written inflames our affections; more frequently preached; much more expressed in this Sacrament, it ought to inflame and move our devotion, as without doubt it would, if we did turn

turn our eies, eares & ynderstandings, in hearing Masse to the Passion of our Saviour, which in all the ceremonies & rites of the Masse is represented to vs; as in the 2 Part shall be more particularly declared.

*Trait. de
Pass.*

S. Cyprian contemplating this mysterie saith. *Thou o Lord, holy Priest, who in the time of Wrath art become our reconciliation, hast left the permanent fulnes of this holy blood & hast delivered for ever the benefit of this holy liquor: & inconsumptibly hast ordained this life-giving drink the signe of the Cross, & example of mortification: And all this he gives vnto vs daily. What great ingratitude then not to acknowledge it daily?*

I will end this subject with an example of S. William sometimes Bishop of Burgos, who assisting or being present at Masse was so devout that teares did flow from his eies, as water from fountains: & being asked the reason therof, he answered; *Because When I think that IESUS-CHRIST Sacrifices himself every day, I have no less delectation or sorrow then if I did see him immolated on Mount Calvary.*

D. This were enough to invite or move any good Christian to be present at Masse as often as he could. But have you any other motive?

M. Many more. But I will content my self with reflecting vpon the practise of the primitive Church, & the custome of devout Christians. All know that the Christians in the primitive Church were so fervent that notwithstanding all persecutions, they did communicate daily, & when they could not be present at Masse by reason of the scarcitie of Priests, they carried the B. Sacrament home to their houses.

S. Augustin testifies that his Mother did heare Masse daily. Our S. Anselme when through old age he could not say Masse, he dayly heard it. S. Thomas of Aquin knowing the vertue therof, was wont even in his deepest studies, to say Masse daily, & to heare another, & oftentimes did serve it too. S. Wenceslaus Duke of Bohemia was wont to heare Masse daily, & many times to serve the Priests therein. But what do I go to forraign examples? Our King Henry the 3 was so devout in this Kind that Fox saies of him that he spent his daies in hearing of Masses. And our most Reverend Bishop in his Flores cites many Authors affirming, that he was wont to heare three high Masses every day. The answer that he made to King Lewis is remarkable: for when the Holy King said that he ought not to apply himself alwaies to hearing of Masses but sometimes to hear sermons; he answered that he had rather see his friend oftentimes, then heare another speak of him. The same saint affirmed, that Psalms & Masse would

deliver

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deliver him from all dangers & shame. To this we may add the great devotion of King Alford, who notwithstanding that his enemies approached, yet being at Masse he would not depart till the Masse was done, & therby as it is beleevd he gained a signall victory.

But what do I stand to relate such examples known to all who read the Lives of Saints? & scarce any Saint or devout person have been defective in this kind of exercise. And such is the practice almost of all Catholick countries, where not only the Masters & Mistresses with their children, but servants also, labourers, & travellers for the most part do heare Masse every day. And to this end Masses are said early in the morning at a commodious time, that those who cannot come to it at other times may have the conveniency of serving God before all other things. Memorable is the example of B. Raymund a Dominican, who was wont to say. *I cannot rejoyce or take comfort that day wherein I am forced not to say Masse.* Devout persons will find the same effect in their soules if at any time they be barred, or hinderd from hearing Masse.

Imitable is the example of S. Elzear Count of Arian in France, who amongst others of his Precepts given to his family. In the first place, saith he. *I command that all those of my family be present every day at the Holy Sacrifice of the Masse: for as long as God is served by me, I feare not that any thing will be wanting to me.* The like we may read in that famous Renty of our times. And what is more, the Catholick Commanders even in the field are carefull that their souldiers heare Masse dayly.

I might add another motive, out of the benefits that we receive by hearing Masse. But because I have spoken of this formerly, I will only add, that in the Spanish Chronicles it is reported, that in the time of a battaile against the Moorish King of Corduba, the Captain Paschasius Vives, whilst he heard Masse, was seen to fight valiantly, & to have taken the Standard-bearer, wherby the Victory was gained by the Christians. It is piously beleevd that his good Angell fought for him. Pinell in his book of the fruits of the Masse, hath gathered many examples of such who have been delivered from dangers, extreame poverty, & death by hearing Masse.

D. What say you to the devotion of our English Catholicks:

M. Marry I say that formerly their devotion in this kind, was very eminent; but I feare it is now somewhat decayed. Nevertheless, blessed be God, the greatest part retain the like fervour:

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ferour: for, no persecution, no loss of goods or of life it self, can any way deter them from hearing Masse, when possibly they can. And that with great reason: for if it be good & needfull at all times to heare Masse daily: much more in time of persecution; for then we ought to prepare our selves for sufferance, yea in heart & mind be disposed against all persecutions, wherby we may well say they are designed Martyrs: & are as so many glorious Confessours. Wherefore it is expedient to communicate more frequently, if not really, at least spiritually: which they may do best in hearing Masse: as in the

Sect. 4. c 12.

2. Part shall be declared. By being devoutly present they may receive force & strength dayly to persist in the combat of Christ Iesus, & particularly at the Elevation, they may say with the Church.

O sacred Hoast our soules redress,
Which Heaven-gates hast open laid,
Whilst hostile war doth vs oppress
Give strength, & be our soverain aide.

Hom. 6. ad
Pop.

S. Chrysostom affirms that *devout souls do return from this table, as it were breathing fire; become terrible to the devils: according to that of the Psalme 22. Thou hast prepared in my sight a Table against them that trouble me. S. Cyprian saith. He cannot be well prepared for Martyrdom, who is not armed by the Church to the warr: the mind failes, which is not raised up & inflamed by receiving the Eucharist.*

CHAPTER IX.

Of Reverence due to the holy Sacrifice of the Masse.

D. Since you have been pleased to incite vs to the hearing of Masse, be pleased also to add a word or two of the manner how we are to do it.

M. I shall willingly do what you desire. And this by three mediums, or motives. First out of the Fathers. Secondly by examples of men. Thirdly by examples of the Angels. As for the first; I shall begin with the Admonition of our Seraphicall Father S. Francis, where he saith. *It is a great miserie & miserable infirmity when we have God so present; that we should regard any thing in this World. The whole man may dread, the World tremble, & heaven reioyce, when Christ the son of the living*

Epist. 12.

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ving God is on the Altar in the hands of the Priest. O admirable altitude! O stupendous favour! O humble sublimity! that the Lord of the universe, God, & the son of God should so humble himself, that for our salvation he hides himself under a little forme of bread. Behold O brethren God's humility, & poure forth your hearts before him, & be yet humbled that so you may be exalted by him.

S. Iames the Apostle in his Liturgy, to the same purposes saies. Let mortals be silent, & stand with feare & trembling, thinking of no earthly things, for the King of Kings Christ our God goes forth to be offered in Sacrifice, & to be given for food to the faithfull: Quires of Angels go before him. Whence S. Augustine. Angelicall purity is necessary When thou comest to the Altar, for Christ is there immolated & taken. Now, saith S. Chrysost. Opportune time invites us to that terrible Table with due reverence, & with congruous circumspection: And in another place, he gives vs a good lesson. Think how much thou art honored, what Table thou enjoyest, that the Angels looking on do quake, & dare not for the eminent splendour thereof freely fix their sight upon; With this are we fed, to this we are united, & are made one body & one flesh of Christ.

Devout S. Bernardin will give vs another in these words. Let our entry into the Churches be humble & devout; let our conversation in them be quiet & acceptable to God, pleasing to the beholders, which may not only edify the standers by, but also encourage them. Let vs attend in those places to the sacred solemnities with intense affections, & insist in devout prayers; let all vaine things cease, & much more filthy & profane: away with all talke & confabulations. Wo, Wo to the impudence of men, for they are confounded with greater shame before men, then before God: for we are bold to do many things in the sight of God which we would be ashamed to do before men.

S. Chrysost. complains that some are so unadvised, foolish, & dissolute, that not only in that time wherein the Catechumens are admitted (that is at the Epistle & Gospell) but also when the faithfull only are presents (of which division I shall speak in the beginning of the 2 Part) they stand & talke. I feare some will pleade prescription hereby, & therby defend their standing & talking, & marking & noting others, if not worse, & for shame sake, with some difficulty, kneel at least, with one knee, at the Elevation. The plea is strong for it, takes root from that which brought all mischief into the world, to wit, from pride & contempt of God, In both these kinds, that is, in commending due reverence to the holy Sacrifice, & condemning the contrary as vitious & detestable amongst Christians, the Holy Fathers are very frequent.

I will

In Regul.

I will thertore conclude with S. Augustin. *Nothing at all ought to be done in the Oratory, Chappel, or Church besides the Worship of praying, or singing, that our Works & mind continually employed may be agreeable to the name of Oratory, or place of Prayer.*

D. This might suffice for any pious disposition. Nevertheleſſ I pray proceed to shew this by examples which oftentimes are very moving.

M. I cannot say but that the devotion of good Christians in this behalf is more solid, & vpon better motives; yet according to the exterior, we come short for the most part of the fervour of Jewes & Infidels. For if we revolve the Old Testament, we shall find that the Israelites did, at least in the exterior, exceed vs in devotion, reverence, & worship, during the time of their Sacrifices: which nevertheless were but figures of this our Sacrifice.

L. 2. c. 13.

As I was writing this, I lighted on a book of the present state of the Ottoman Empire, where the Author speaking of the Turkes prayers saith. *This action they perform With very much reverence & devotion; & hold that they are to be so intent & fixed in their thoughts, on this religious act towards God, that no busines of the World, though the execution of the Sultans decree should in the same moment be commanded, or fire should burst forth in the very chamber where they remaine, or an armed enemy Within their gates or camp, they ought not to be diverted, or break off abruptly their prayers to extinguish, or oppose themselves against their inevitable destruction.* It is much that Infidels should be possessed with such an awe & sense of the divine Majesty in the time of their prayers, & we Christians be so easily distracted in the time of so great a Sacrifice, & vpon slight occasions withdraw our selves from it, to the distraction & dissipation of others.

L. 3. de Virg.

Of this also we have a famous example related by S. Ambrose of a youth who lighting fire for the Sacrifice, & a coale therof falling on his arme, notwithstanding the burning of the fire, remained immovable, not so much as declaring his paine with a groane or sigh, nor manifesting it with teares; so great was the disciplined reverence in this barbarous youth, that he overcame & surpassed nature. I feare if the like should happen amongst Christians now a daies, there would be cries, complaints, & confusions enough.

It is reported, that the Ethiopians although aged, do never sit in the Church, but out of reverence alwaies kneel, or stand vpon their staves. Memorable is the example of the Emperour Theodosius, who would not enter into the Church to heare

Mass.

Masse with his armes or Crown; but left them at the door, alleging that *such reverencies ought to be given to such places wherein the divinity & Majesty of God, did more especially shine.* The glory of the French Nation S. Martin, did behave himself in the Church with so great reverence & devotion, that he was never seen to sit there, but alwaies to kneel or stand with trembling & pale feare, & being demanded the cause thereof, he said. *Shall not I feare & tremble knowing that I stand here before God?*

S. Gregory Nazianz. relates of his Mother that her veneration to the Churches was so great, that her voice was never heard therein, but in silence she honored the holy mysteries; that she never turned her back to the venerable Table or Altar, nor ever spitt in those divine places. Wherof Isidorus Clarus gives a cleare reason. *For, saith he, by these mysteries the earth is become heaven: for what is there in heaven that more commends it, then Christ himself? but by this Sacrament he converses with us on earth.* Orat. 19. Orat. 20.

D. I have read much of this kind in the life of S. Elizabeth of Hungary, & in the lives of other Saints. But I pray Sr proceed.

M. S. Nilus writes of S. Chrysostom, whose disciple he was, that he did often see Angels in the Church; but especially in the time of the Sacrifice of the Masse: & therefore full of admiration & ioy, he privatly told his very spirituall friends, in what manner when the Priest did begin to make the Holy oblation very many Angels descended from heaven, clothed with most bright stoles, barefooted, with an intent aspect, & humbled countenance, & did assist round about him with great reverence, in quiet & silence, even to the consummation of the Mystery: & then running hither & thither did help & strengthen the Bishops & Priests, who distributed Christs body and blood. And then addes. *I write these things that understanding of what great dread the divine Majesty is, yee do not remissly neglect the feare of our Lord, nor permit any others to talke or muster in the time of the Oblation, nor rashly to becken or be moved from becoming gravity, or to gaze up & down, with lazy & dispersed divagations.* All which, God he knows, is too frequent now a daies. *Epist. ad Anastas.*

S. Paul saith. *Therefore ought the woman to have power upon her head, for the Angels.* Which S. Chrysostom, Theophilact, S. Anselme & S. Thomas do vnderstand properly of Angels: so that the litterall sence thereof is. Women ought to have veyles on their heads, out of respect to the Angels, who are present in the Church, especially in time of Masse. 1. Cor. 11.

Now, that the Angels are present at Masse: the Holy Father

there

*De Sacra
menta.*

*Hom. 3. in
Ephes.
Do ador. l. 9.*

*Jn c. 1. Luc.
L. 4. Dialog.
c. 38.*

*Hom. 36.
in 1. Cor.*

thers testify. I will briefly cite some of them. And begin with S. Chrystostom, who in severall places makes mention thereof. Particularly. To whom, saith he, the Cherubins assist, the Seraphins descend, who with six wings cast do v'n their countenances, where all the Angels with the Priest become Orators for thee. And in another place. The Angels themselves do behold this wholesome Host with trembling. S. Cyrill of Alexandr. alluding to the Propitiatory in the Law, wherein the Cherubins did look faith. The propitiatory of Christ, hath those supreme vertues standing round about in a serviceable manner. S. Leo. The Eagles who with their spirituall wings fly about the body of our Lord, to wit, the holy Angels, spirits of the world, lovers of cleanness, worshipping the cleane body of our Lord, & protesting the faithfull present. S. Ambrose. Doubt not that the Angels are assistant there, when Christ is immolated. S. Gregory. Who of the faithfull can have any doubt, but that in the time of the Immolation at the voice of the Priest, the heavens are opened, and Quires of Angels are present in the Mystery of IESUS-CHRIST, lower things are associated to the highest, earthly to celestiall, visible also & invisible made one.

To conclude this subject, with S. Chrystostom let vs consider that where Christ is in the Eucharist, there also is not wanting the frequency of Angels, & Where such a King, & such a Prince is, there is a celestiall Pallace, yea heaven is self. The Majesty of him who is present, to wit, Christ Iesus, the sanctity, observance, & dutifull respect of the Angels there present, the place it self which is a heaven to vs, may according to all reason, judgment, & conscience move and incite vs to attend to this Sacrifice, with all humility, feare, & dread, with due worship & reverence, as well of body, as mind. And to do the contrary, cannot be excused from the vices of ingratitude, irreverence, & in a manner of notable contempt. If a terrene King or Prince were present sure we should be more circumspect & careful of our words, actions, & behaviour: our faith teaches vs, Christ God and man, to be present in the Eucharist to whom all honour, reverence, & worship is due. Is it possible that rationall men should so grossly neglect their duty? Tell me if thou wert alwaies standing neere to the Prince, wouldst thou not stand in feare? If thou hadst alwaies that thought, thou wouldst alwaies stand in feare & trembling, as being neare the King of Kings.

From what hath been said, we may gather, that it is not sufficient to be present in body, as I fear too many are, more, out of custome or fashion, then out of fervour & devotion: who come more to satisfy the precept, then to work their soules good, imagining it enough, yea too much, on
sundaies

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fundaires and Holydaies, or because they see others go: otherwise they take little heed of what concerns their souls, & in effect do shew that they have little feeling of the love of God. Our exteriour actions are carried & guided by our affections, time spent in conversing with others, or in idle discourses, sports, playes and such like, is alwaies too short: three houres scarce seem one: but time spent in prayer, hearing Masse, Sermons, or such like, is still too long; one houre seemes two, half an houre more then an houre: Well said S. Austin. *One moment of the day is deputed to Gods office, & the rest of the day With the night is spent in pleasure.* If one should say that the reason therof is, because they love such things, better then they love God, it would be esteemed rash judgment: but surely if we had greater love to God, or for our souls, it is strange we should not manifest it in effect.

Serm. 231.

I know some will attribute it to our frailty. And indeed it is so. I would we did ponder it well: for then if we have any reason, we should seek for help and strength by devout prayer in frequenting the Sacraments & devoutly hearing Masse: which is don by directing our intentions vprightly, & attending to the Mysteries therof, which shall be the subject of the 2 following Chapters.

CHAPTER X.

Of the Intention requisite for the devout hearing of Masse.

D. **W**hat intention is requisite for the devout hearing of Masse?

M. We may consider, that the final cause, is the first of all causes, in that it moves the Agent or Efficient cause to its operation, & all things do work for their ends: all rationally creatures do move or ought to be moved with reason & consideration: for as they know the end of their actions, so they consider the means proportionable thereto. All sensitive creatures work according to their appetite or Imaginative power: all others are moved by a naturall Inclination: Man, who is by excellency all creatures, is said to have a rationally & sensitive appetite with a naturall Inclination. & according to each, hath severall operations, which would minister long discourses, will only consider that by nature he hath a propension & inclination

D

inclination

inclination to his end, which is God: but this by sin is so decayed that there is scarce any signe left thereof in our corrupt nature. And the sensitive power, which ought to be subject to reason, so the most part rules as master: reason submitting it self to the guidance of the senses. And to apply it to our subject: there be some who go to Masse in such a sensitive way, following their fancies, & have little or nothing of a rationall action: for they little consider, why, wherefore, for what end they come to Masse: but do as they see others do, or like sheep, one followes the other, giving no more then their corporall presence: no way reflecting vpon the spiritual operation required in such spirituall Mysteries.

Whereas man, who is rationall, ought to work rationally with reason & prudence; & first propound the true end of what he is to do, directing his intention therto: next to consider proportionate means to attaine that end, & accordingly to frame his actions. The first thing therefore required is intention, from whence all human actions have their value, or worth, or the contrary: so that the beginning of all such actions doth take its Rile from the Intention.

Mat. 6.

Whence our Saviour saith. *The light of thy body is thy eye: if thy eye be simple thy whole body will be lightsome.* Which place

Te. 2. ser. 56.

S Bernardin explicates thus. *The simple eye, is a right intention to God: the lightsome body, is a Work accomplished with upright intention.* Which is conformable to the iudgment of S. Augustin, S. Gregory, Venerable Bede, & others, who vnderstand by the eye the Intention of the mind, for this leads & governs the mind & vnderstanding: & if it be pure intends to God & diuine things, as its end & scope, & makes the work coming from thence all pure & holy, but if not, it makes the work euill, & action vitious: & if there be no intention it may be said to be mans work, but not human or rationall.

Hence S. Antony of Padua, said well. *The intention illuminates the knowledge of good works. Low & meane Works, done in spirit & right intention, become valuable & meritorious:* but the best works loose their value & esteeme, where just & good Intentions are wanting. Would we have God receive that which we do not offer: or can we expect to obtain, what we never intend to ask? such prayers are rather babbling, & at the best are but abusively called Prayer: & therefore it is no wonder if they be ineffectuall: for surely God is not *vocis sed cordis auditor.* It is the devotion & intention of the heart, which makes our prayer pleasing to God, & profitable to our soules.

B. This seemes to give occasion of scruple to many, who seldome have such intentions: & some will esteem it impossible

impossible to have such continuall inspirations.

M. If such a scruple be for amendment, I should be glad. Have they a feeling of such defect? Let them make use of that grace, not staying there, musing on our frailty, but raising their hearts to God, whose grace is all sufficient: without which grace we can do nothing, but with it all things. The impossibility some apprehend, is merely imaginary: for love, hope or feare in our minds, would easily produce great effects. Give me a lover, & you shall find him so intent on his beloved, that you can hardly divert him from the thought of her: his eyes, cares, hands, & feet, yea all the faculties & powers of his soule, are wholly employed for her. The Marchant spends all his time in solicitude & care, out of a hope of gain: all other discourse is vnpleasing & vnflattery. And I beleeve if a man were in feare of some imminent danger, you would little please him to talk of any other thing. In fine, where love commands, hope rubs, & feare possesse the mind, it is hard to divert vs. If one should ask the reason of our defects, none can better be imagined, then that the love, hope, & feare of God & heavenly things, are strangers to vs, or not so well grounded in our hearts, as to produce such effects.

If some will answer with our Saviours words. *The spirit Math. 26; indeed is prompt, but the flesh is weak.* I shall reply with our Saviours words also, *could you not Watch one houre with me?* one half hower, one quarter of an houre? Is our devotion so tepid & cold, our fervour so weake, that for so little a time we cannot watch & pray? Let vs use our endeavours, & pray that God may give vs his grace, which may helpe our infirmity. Verily it is strange to see our weaknesse, only in this respect, to wit, that we are so defective in heavenly thoughts, & so intent to terrene things.

Something may be said, that our vnderstanding depends on the senses, which are fixed on things present. But first doth not this argue that we are rather sensitive animals, then rational creatures, who are more addicted to our senses, than to reason? 2. Doth it not follow that our senses are more powerful than our faith? 3. That we follow more the Rules of our own senses than those of grace? 4. This is but a weake pretence, for by the mercy of God, even in these sensible objects, we have the divine Sacraments & Sacrifices, which may move vs with more assurance, than the absent treasures of this world; which without any externall sense, we so much covet & desire, & venter our present estates, lives, & fortunes to gain. Heavenly treasure is more assuredly procured vs, far more easily obtained, & with much more security possessed.

D. Sir I cannot but acknowledge all this to be true. But still find difficulty touching my Intentions, which I no sooner make, but my mind is distracted vpon this or that object.

M. know then, that the Intention may have influence vpon our actions; actually, virtually, or habitually. Then our Intentions are actually, when by an application of the mind, we actually intend such or such an end of our actions. Then virtually, when having first made an actual intention, we do such or such actions, in conformity or in vertue of such a precedent actual intention. Then habitually, when being accustomed to such & such actions, which import such or such intentions, we do them without reflexion on them. For example. When I actually intend to go & heare Masse, this my intention is actual: as likewise to heare it for such & such ends; as, for remission of my sins, for to obtaine grace, & such like. And when I do, what becomes a Christian to do, by vertue of my precedent intention; there is a virtuell influence on what I do, although I do not reflect vpon my first intention. An example of the third may be, of him who is accustomed to give almes, not considering actually what he doth at the present: who nevertheless would not give it but for God: & such a one may be said to have an habituall intention.

The first to wit, actual Intention, as it imports a continuall intention to the end, is proper only to the perfect, & such as have obtained that speciall grace of God; who by a perfect abstraction from all earthly things are absorpt in God. Nevertheless by a little diligence we may at least frequently renew those actual intentions, provided that it be not done with anxiety or trouble, to the hinderance of the action we are to do.

For the 2 that is, Virtuell Intention, it is sufficient to make our actions pleasing & acceptable to God, meritorious & profitable to our souls. And in this none can pretend difficulty: for what is more easy, than to make some actual Intention, either before they go from their houses, or when they are in the Church, or at the beginning of Masse, to heare it for such ends as they shall propound to themselves, so to prepare themselves for so holy an action? & the Intention so made virtually accompanieth the whole action; & vnless some contrary intention intervene, maketh the whole action vertuous & meritorious: in such sort that although we have many distractions, coldness of devotion, want of fervour, or such like, the act for done, loseth not its merit, or effect.

Now to the third, to wit, habituall Intention: it is not ought

CHAPTER X.

to be common to all Christians, who in vertue of their Baptisme & faith, may be said to intend all that becomes a Christian to do, & in doing it, may be said to have an habitual intention so to do. Which all have in some degree, who do not abuse their actions for some other ends, as, for praise, vain glory, or such like. And in so doing, they do a work, which is good in it self, if not vitiated otherwise: though I cannot say truly, vertuous to them, but profitable, if not for their own sakes, for the prayers & merits of others. With this intention I suppose the simpler sort come to heare Masse: & in as much as they do it as Christians, & in a manner of professing their faith, they reap the reward of such their devotions, especially considering the merit of the Sacrifice, which works its effect *ex opere operato*, where it finds no obstacle.

I will conclude this Chapter with a notable patern given by devout S. Bernard. *Come Intentions, cogitations, wills, affections, all my interiour parts, let vs ascend to the mountaine, (that is to the Sacrifice of the Masse or to the Church) where our Lord sees & is seen: you cares, sollicitudes, anxieties, dolours, services expect me here, (that is at the dore of the Church.) With the asse my body: Whilst I with the boy, that is, With reason & understanding, hastening thither, after we have adored, we may return unto you, for we will returne. And alas how quickly shall we returne?*

CHAPTER XI.

Of the Attention requisite for the devout bearing of Masse.

YOU have so much satisfied me concerning intention, that I must intreat the same concerning Attention.

M. We must first consider the difference between intention & Attention. Intention, as I said before, is to the end. Attention is to the action, we are to do for that end. Or, Intention, may be said to be an interiour consideration of the object: & Attention the application of all the faculties of the soule & body to the Mysteries therein represented: or, rather to the due performance of the act intended: so that we may well say, that Attention is but a continuall effect of our Intentions.

How necessary this Attention is to the devout hearing of Masse: the heathen, but witty Esope, admonishes vs, when speaking to an Oxheard, who called for help to the Gods, saith, O lubber, set thy hands to the wheel & stirr thy oxen with thy goads & then ask for help: Least whilst thou standest idle, thy God be invocated in vaine, put thy hand & do thy endeavour & then invocate the diuine power. Our intentions are in vaine, if we do not apply our words, & endeavours to the performance of what we are to do.

Zeck. 18.

The wise man gues this good counsell. Before prayer prepare thy soule, to wit, with good intentions & desires, & be not as a man that tempts God. He tempts God who when he prays, or does a work that is good in itself, attends not to what he does: as such who speak or make prayer to God, & have their minds on other things. And therefore he advises vs, to take heed of our selves, & attend diligently to our hearing: that is, to what we are doing. Salomon gives this Caution; when thou dost sit down to eate with a Prince, attend diligently what things are set before thy face, & set a knife in thy throat. The litterall sence is, when one sits at a Princes table, he should observe three things. First a circumspection is to be had in regard of the Princes presence. 2. A just esteem of the favour received. 3. A prudent temperance to moderate his appetite.

Ecc. 13.

Prou. 23.

In a mysticall sence, we may apply this to our purpose. For when we come to heare Masse we are sitting at the Princes Table; where we are to observe three things. 1. To consider whose Table it is: & our faith teaches, that it is the Table of God, who is full of Majesty and power, in whose presence the Angels do tremble: it is he that invites vs, & he that honors vs with his presence: the Altar is his Table. 2. What is on this Table. And it is nothing less than Christ Iesus God & man, & in him, & with him all celestiall treasures & delights: in fine, all good imaginable, the sweetness of grace, & assured pledge of eternall glory. 3. It followes, that a due circumspection, attention & gesture, befitting so great a Prince, & conformable to so honorable a Table, may justly be expected of vs. Is it possible that we can beleeeve this verity, & not shew the effects thereof? Can we beleeeve, that God himself in a speciall manner is present, & not adore with heart & affection so great a Majesty? Do we consider that the pretious body & blood of our Saviour is presented vnto vs, & not admire & contemplate the great benefits, which we may receive thereby, & from thence raise fervour, gratitude, & love correspondent? If his infinito goodnes, love, & mercy will not move vs: let

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the knife of feare & dread before so great a Majesty, which is as just as mercifull, & as severe when provoked, as he is mild & meek, when we humble our selves.

D. All this is true. I know we ought to do it: but I find difficulty in the doing of it.

M. May we not be ashamed to be so attentive and respec-
tive to a temporall Prince; & to be so careless & negligent
before the Prince of Princes? To be so attentive to a Play, or
shew, for houres together; & so faulty in the service of God
for so little time? We can be attentive to a Story, to sports, &
gamings, but when we come to prayer, or to heare Masse,
we for the most part mind nothing less. Well said, our Sca-
phicall Father S. Francis. *We may well be ashamed to be* Orat. 11.
distracted by trifling divagations, when in the time of Prayer we
speak to the great King.

We read in the Lives of the Fathers a short but profitable
admonition. *Ibi, ubi. There, Where.* Which the holy
Father Arsenius thus interprets. *Let our hearts be there fixed.*
Where are true ioyes: be there in mind, where you are in body.
& not the body in the Church & the mind in the market
place. It is good to remember where we are, & there fix
our minds, that the whole man be there, & not divided. And
the words which the Heathens vsed in their Sacrifices, ordai-
ning one to cry out. *Age quod agis*, import the same in ef-
fect. *Do what you are doing & nothing else.* Let the whole
man be attentive to what you are doing. With these two con-
siderations one may sometimes reprehend himself, when he
finds himself distracted. *Ibi ubi.* What comest thou hither
for? Where am I? Ought not I to be wholly here? Or, *Age*
quod agis. Remember what you are doing.

The enemy of Mankind seconds our slackness, seeking
by all means to hinder this our Attention: for when he cannot
prevail to stay vs from Masse, which above all things he
hates; he seeks to prevent our Intentions by employing our
minds on other things or businesse, or with company, or
sometimes distemper of body, or mind: wherein the Diuel hath
a thousand inventions, as one may experience: if he would but
reflect vpon them: & by such discovery may the better avoid
them.

In the time of Masse he hath innumerable meanes to with-
draw our Attentions seeking to distract & divert our minds
by suggesting vaine & worldly thoughts of lucre, gaine, plea-
sure, vanity, & anxiety for our charge or family & such like:
& not vnrequently he makes vse of others who are present
to draw them to talke & prattle, or matter as others: some-
times causing in them a tediousnes or wearisomness in knee-

ling or expecting so long time. And when he cannot do this, he moves them to look vp & down, & about them, to see & behold what others do, gazing on their actions, behaviour, & posture: yea their fashions of apparrell. And if they see any that are devout, instead of following their example, they censure them of Hypocrisy. If some do behave themselves valiantly, they take occasion to deride them. Infinite are the waies, that the Diuell hath to impede & hinder vs from reaping the fruit & benefit of the Sacrifice: and he chuckles to see the wanton behaviour of some, who imploy this time in fond love-tricks, to the disedification & scandal of all good Christians.

No wonder then, that they make such hast away to returne to what they have left in body, whereas their minds were hardly ablent: & so huddle forth as boyes do from school, without making any reflexion of what was done before them: whence many times they go, as empty in spirit, as they came; in well, if not worse. For the wise man saies: *Cursed is the man that doth the Work of God negligently.*

I pray Sir tell me, how I should make my attention for many hind difficulty therein?

M. Some are attentive to what the Priest reads in the Masse, & in as much as they can, they go along vvith him, in hearing what he saith, & answering thereto; or at least by sutable prayers do apply their minds to what the Priest doth, & to this end they have such formes of prayers as correspond to each part of the Masse: such formes are to be had in some Manuals & I commend to such devout persons, the practise thereof, set down by the Honorable Father Clifford in his Pious Rules. There is now coming forth an Excellent Treatise, vvith which I had the happines to see.

There is another Attention, vvith which is more spirituall & consists in the contemplation or meditation of the Mysteries thereof, vvith which is much facilitated by the rites & ceremonies, vvith which by continuall practice even from the Apostles, the Church hath used to raise the affections of the faithfull Christians in the time of this holy Sacrifice, to the end that our dull souls may be raised to more pure & spirituall consideration of God's glory & Majesty, in those pious motives formerly propounded: the drift of this my labour is to explicate those ceremonies & rites, by declaring their pious use and signification. And therefore

L. 4. c. 2.

I will conclude this subject, vvith the saying of Thomas Kempis: *When thou dost say, or hear Masse, thou oughtest to esteem it as a great, & so fresh, & so delightful, & so sweet. Which did newly descend this day from heaven.*

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For the womb of the Virgin Mary, & was made Man: or that then he was wisely hanging on the Cross for the salvation of mankind. As if he should say: if thou wert present at the Passion of our Saviour, knowing him to be such, our hearts would be harder than the rocks if we had not some feeling thereof: the same is now represented unto vs daily, is it possible that we rational creatures should have no feeling thereof?

CHAPTER XII.

Why the Masse is said in Latin.

D Were it not fitting that the Masse should be in the vulgar language, that each one might understand it? for this might much conduce to the increase of devotion, & particularly to the attention which you so much require.

M. The Holy Fathers assembled in the Councell of Trent, *Seff 22 c. 8.* judged it not expedient that the Masse should be celebrated in vulgar languages. And in the same session lay an Anathema *Can. 9.* on those, who say that it is necessary to be said in vulgar languages. Which is all one to say; the Holy Councell approves the custom of saying Masse in the Latin tongue for the Western Church, & reproves all those who deny the same, or affirme it not to be lawfull. So that this concernes only the prudent government of the Church. And such hath been the custome in all ages. And therefore we may say with S. Augustin, *Ep. 128 c. 5.* *It is not to be doubted, but that we ought to do, or that it is lawfull to do, whatever the whole Church through the world practises: for, to dispute against this is most insolent madness.*

Now that Masse was never used in vulgar languages, is manifest: for that all the Liturgies now extant, & were primitively used in the Church, are in 3 languages, which were consecrated on the Cross, to wit, Hebrew, Greek, & Latin, wherein the title of the Cross was written. The Hebrew for the Oriental parts, the Greek for the Grecian Church, & the Latin for the Western parts. Which was so punctually observed in each part, that even to this day, there is little or no difference herein. The Grecian Church in all its latitude, even amongst people of divers nations, which, generally speaking, use other languages, celebrates the Masse or Liturgy

Liturgy in pure Greek. And in the Western Church, it was alwaies in Latin. Wherof we read no alteration, excepting only a dispensation given to the Sclavonians, which was done for their more facile conversion, with an Exhortation to them in time convenient to do it in the Latin tongue; Which did not last long: for Pope Gregory the 7. not only denied it, but reprehended Vratisslaus Duke of Bohemia, who desired to have the same privileged in that Sclavonian language.

And for vs English, in our Conversion, we received the Latin Masse together with our Christian Religion, as all our Histories testify. The like may be said of France, Spaine, & other Nations, since their first Conversions. So that the Latin, is no unknown or strange tongue, but common to all the Western Church, yea the Africans, according to the testimony of S. Augustin, had more knowledge of it, then of their mother tongue. And Venerable Bede for his time testifies, that the Latin tongue was commonly spoken & understood by our English.

D. I think none can rationally deny the vs & custom of it: but I should be glad to heare some reasons for it.

M. I have formerly declared, that Masse is a Sacrifice. Now in Sacrifices, the people have nothing to do, but to attend to what the Priest doth: it matters not, whether it be done in Latin, Greek, or Hebrew, provided that he do the action, or oblation, commended; yea commanded by our Saviour. For as in the Old Law, none but the High Priest did enter into *Sancta Sanctorum*; nor to the places of Sacrifice, but Priests & Levites, Wherof we have an example when Zacharias entred into the Temple of our Lord, *all the multitude of the people was praying without, at the houre of incense*: it sufficed them to see the smoake of the Incense, wherby they knew that the Priest was offering Sacrifice for them; and in prostrations & genuflexions they joynd their prayers with the Priest, beleaving by a lively faith & firme hope, that the Sacrifice was acceptable to God, & profitable to themselves. All which did prefigure the only Sacrifice of the Altar, where in Christians regard, not so much the words, as the action; nor the voice, but the vow. Here all are, or ought to be employed in fervent affections, & contemplations of the divine Mysteries.

Moreover the Masse, is a peculiar Office belonging to the Priest: insomuch that no Lay or Clergy man, that is no Priest, dares to vndergo it; not to be done but in Churches, (necessity excepted;) nor without vestments, proper only to them. The Laity were not to enter into the Chancell, nor to meddle with any thing that belonged to the Sacrifice: only those who by vertue of their particular Sacramentall Orders were per-

mitted

Luc 1.

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mitted: & the very answering to the Priest in the Masse, was don by them in their severall degrees.

In Primitive times, o great was the reverence to this Holy Sacrifice, that it was celebrated in places separate, from the Laity: in so much that it was thought profanest in any of the Laity to enter therein during the time of the Sacrifice. Whence the 4. Councell of Toledo hath it for a generall Rule. *The Clergy in the Quire, & the people out of the Quire*: yea it was esteemed a favour for Emperours to take place therein. The Emperour Theodosius when he made his offerings did remaine at the railes of the Chancell.

Sozomen imputes it as a blemish to the Patriark of Constantinople, that he did let slide into the Church, that custome of assigning a place for the Emperour in the Quire: whereas it was used to be before the railes of the Chancell. So that in the Order of sitting, the Emperour was placed before the people, & the Priests before the Emperour. S. Gregory complained in these verses.

l. 7. Hist. Ec.

*Carm. ad
Epiſc.*

Divos atque homines discludunt limine certo
Cancelli: talis nimirum erat huius locus olim.
At nunc ridiculis contra, discrimine nullo,
Cum quisque haud clausis, irrumpit ad intima, portis.

In ancient times Were Clerk & Lay divided
By stately railes, to shew an awfull difference,
But now pell mell, both sexes fit confused,
With chaires & seats. Adieu old Reverence.

Conformable to this difference of place, was the distinct functions of severall Ecclesiastical persons, who in their degrees did officiate, & minister to the Priest, who did celebrate this sacred Mystery: & this in a tongue agreeable to the Churches Constitutions, wherein the faithfull are not concerned, as not being their office or charge. It suffices that they be present with devotion. And as they beleve what they do not see; so they offer up their vowes & prayers in vnion of the Priests action, oblation, & prayer: for they come not hither only to make their private prayers, but to offer their hearts & souls with the Priest's in this Sacrifice, which they may do, although they neither heare nor vnderstand the words, which the Priest reads; & the simple & ignorant people, many times, better then the learned Clerkes.

The vnderstanding of words little availes, vnless the affection of the vyl second it, the vwords serve but to move the senses, & by them the vnderstanding. If then the vnderstanding be well informed & instructed, as all good Christians are,

are,

are, or ought to be in the knowledge of the mysteries; nothing more is required, but a correspondency of the will to that dictamen. We come not to Masse to be instructed: for that, as I said even now, is supposed to have been in sermons, Catechismes, or otherwise: but we come to offer up our hearts and souls, with a confident beleeve of the whole mystery, & assurance of the participation & communication in all the benefits, fruits, benedictions, which follow the devout hearing thereof.

All which may be done, although we neither know nor understand the words. And if any one will trust to experience, let him go to Catholick Assemblies, & he shall plainly see that as *Pater noster*, did build the Churches, & *Our Father* did pull them down, so the devotion of the Catholick people in their Latin Masse, will in all respects surpasse that of those who frequent the invented vulgar service. And that with a great deale of reason, for that they serve God in a more noble way, to wit, in a Sacrifice instituted by CHRIST JESUS.

Eph.

Moreover we may consider, that as there is *one Lord, one faith, one baptism*, so there is one Church which in as much as may be, speaks in one tongue; that as our hearts are waited in the same faith, & our devotions to the same Sacrifice; so also we may agree in those tongues which are not subject to alteration & changes, as the vulgar languages are. In so much that if any one should reade the Divine service, as they call it, in English, as it was a hundred years ago, he would rather cause laughter than devotion. And as it is now, there be many new coined words, which the Vulgar as little vnderstand, as the Latin it self: & if any but English are present, their vnderstanding is as barren, as it was before. Now on the contrary, in all places & countries the Masse is the same, & all of what Nation soever, equally know what the Masse meanes, & what they are to do thereat, & know each part thereof, & how to apply their devotion. We may also note, that the Priests, who only have power to celebrate the Masse, of what Nation soever he be, or whatesoever he is, may performe this action to the satisfaction of the Auditory.

I heard a learned man of our times attribute this to the Policy of Church government, that the supreme Pastours in their Generall Synodes might judge of what errors might creep into the Divine offices, by the variety of Idioms. Certainly if any one would ponder it, there is no exteriour thing, that so much agrees to the unity of the Church, & conformity in her Decrees.

CHAPTER XII.

13

I have heard some object the words of S. Paul; as if it were contrary to this doctrine. 1. Cor. 14

M. Although this work be not intended for controversy, yet I will briefly give an answer. And first it seems strange, that so many learned & Holy Fathers & Interpreters, who have treated of this place, should never yet find the sense of it, which the Novelists in these our times have invented.

2. He that will with an unbiassed eye ponder the sense of the Apostle here; shall easily find that he speaks not a word in this place of the Churches publick service, prayer, or ministration of the Sacraments, wherein the Office of the Church principally consists; but only of a certain exercise of mutual conference, wherein one did open to another, & to the Assembly miraculous gifts & graces of the Holy Ghost; singing of Canticles, psalmes, vetering secret mysteries in variety of tongues. Which were as the Divines call them *Gratia gratis data*. Graces which God was pleased to impart unto the people newly converted. Wherin somtimes some abuses were committed, which S. Paul sought to redress.

And that he speaks not of the Church Office is manifest: for the whole Chapter & discourse is addressed to the vulgar people: for he speaks to all the Corinthians, & excepts none but women from speaking with thes tongues, for the edification & instruction of others. And in fine concludes. *Let all things be don honestly or decently; that is, devoutly, & according to order, among you.*

But if we should apply this place of S. Paul, (which as I said before does not concerne this subject:) to our purpose. The Apostle saith; *one may speake in a tongue to God, & speak. & pray to God in spirit, although his understanding be without fruit*. Besides, he distinguishes between praying in spirit, & praying in vnderstanding: & withall tels vs, that *he who prays in spirit gives thanks well, although the other be not edified.*

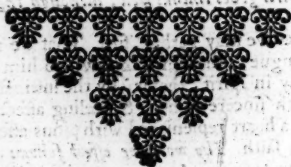
From whence we may gather, first. That we may pray to God in any tongue, although unknown to him that praises: for he may pray in spirit, that is, by the instinct of the Holy Ghost, or with sincere mind; & feeling affection towards God, & with a heart replenished with pious affections. For, as S. Augustin saith. *The worshipper effects follows, which more fervent affection precedes*: & this notwithstanding that it may be accompanied with ignorance of the words, which at the most serve, but to move the affection.

Ad Probandum

2. The Apostle in this place commends also the vnderstanding

standing, not so much of the words, which many do not vnderstand even in the vulgar tongue: as who vnderstands the literall sence of Davids Psalmes? but it suffices that they vnderstand what they are doing, & for what end they pray, & have an assurance that such prayers are good & lawfull, as being approved by the Church. They know also that this Sacrifice is offered vp to God: they know it is offered vp for them; & that they may be partakers of the benefit thereof. And to vse the *simile* which the Apostle here alleages, by the actions, ceremonies, & circumstances, as by pipes, & harpes, or trumpets, they are moved, incited & provoked to prayer, adoration & devotion, according as they have been formerly even from their infancy instructed & taught. And those who can read have prayers in their own language, suitable to all which, the Priest also gives pious meditations on the Mysteries of the Masse with their explications, which do, or may more edify their souls, then bare reading, or hearing others read.

Finally. Take the words of S. Paul in what sence you will: the most that can be inferred is, that the service of God ought not to be in an vnknown or barbarous language. Now none can say rationally, that the Latin tongue is such. For as I said before, it is the common language of the Church: & therefore with all reason we ought to accommodate & conforme our selvs to the Church, not the Church to vs. And there are few so dull, but can say Amen in heart & affection: none so ignorant but vnderstand the meaning of the Masse, & what the Church intends thereby: for the most part can apply their devotions to each part of the Masse, & vnderstand more of it than most of those, who have their service in their vulgar tongue do vnderstand of their service: the rather by helpe of the Ceremonies, wherof we are now to treat.



CHAPTER XIII.

*Of the Ceremonies of the Masse in
General.*

D. **W**Hat is that, which you call Ceremony?

M. By Ceremonies we vnderstand nothing else, but externall religious signes or actions testifying, or moving the internall worship, service, or duty, which we give or ought to give & yield to God: & imports no more then the exterior worship of God, or what may conduce thereto, either by externall actions, signes or suitable objects & motives, which serve for the increase of devotion, reverence & respect in our minds to God, & those things which belong to him, which ought to be accompanied with the affections of the mind: & therefore are well called significant signes: in as much they signify or manifest that which is holy in order to the due worship of God.

These Ceremonies are otherwise called Rites, in as much as they are approved by the custome and Tradition of the Church in the administration of sacred things: & therefore require a religious observance, their end being nothing else but the honour of God, & to put vs in mind of our duty to God. So that Religion & Ceremonies have the same end & subject, which is to serve God. Or rather, we may say, that the use of Ceremonies, is a proper act of Religion, which is a vertue, whose proper act is to worship and honour God, as well by an internall submission & reverence; by faith, hope, & charity; as by externall actions to the same end, as adorations, viatices, Sacrifices, times, & such like.

D. Have such ceremonies alwaies been in use?

M. There cannot be any exterior worship of God, nor association of men in Religion, without ceremonies, rites, & formes of serving God. In so much that these externall signes in order to the expression of Homage to the divine Majesty, seem to be consonant to the Law of Nature. Whence even in that law, we find their use: as is to be seen in Abels Sacrifice. Of Enos we read that he *begun to invoke the name of our Lord*: which cannot be well vnderstood, but of some publick prayer with observance of rites & sett formes in some peculiar places & times. For surely Adam & others, *did*

Gen. 4.

did invoke the name of our Lord, though not in a settled manner or order. Yet the very observance of the 7 day, was ceremoniall. Moreover none can doubt, but that the servants of God, as they did believe in him, so they also did make profession of their faith & Religion by externall rites & ceremonies, as in offering Sacrifices: whereby they testified their homage & service to their Creatour. So Noe did build an Altar to our Lord, & offered holocausts, & God accepted his Sacrifice. Abraham received the Circumcision, which belonged to the Ceremoniall Law, & that by Gods own command. And the same Abraham is commended by God, for that he obeyed his voice, & kept his precepts & commandments, & observed his ceremonies & lawes: because besides Circumcision, there were other ceremonies obtained for Gods worship. There were also other Sacrifices, wherof we have an example of Jacob, who erected an Altar pouring oyle vpon it.

In the written Law of Moses, nothing is more frequent. The books of Exodus, Leviticus, Numbers & Deuteronomy, for the greatest part are full of Ceremoniall lawes, ordained by God himself, & observed by the Jewes with great devotion and fervour.

D. I have heard some say, that our Saviour hath taken all these away, & that we Christians ought to pray in spirit.

M. For the better vnderstanding of this subject, we may note that the precepts of the Law, were either Morall, Iudicial, or Ceremoniall. Christ himself saies, that he came not to break the Law, but to fulfill it. It is true he abrogated the Law, in as much as it was figurative, & typical, which necessarily must cease, when the thing figured was present: but in all other respects he rather approved, & perfected it. Of the Morall Law, there can be no question: for this remains in its full force & vigour: Christ hath not only perfected it, but hath moreover taught us a more perfect observance thereof. The like may be said of the Iudicial Law: which Christ hath refined & brought to a greater perfection, by taking away only what was proper to the Iewish people, & appropriating it to Christian Government. But the Ceremoniall Law was wholly changed, not reprov'd or condemned: for in it self it was good, approved, commended, & commanded by God himself, as is said already. But instead of all those Sacrifices & Sacramentall things, Christ hath given vs one Sacrifice, continuing with surplusage, all the vertue & spirituall effects of all the Sacrifices, victims, holocausts, which the Iudaists did enjoy:

Gen. 8.

Gen. 12.

Gen. 26.

Gen. 28.

Jo. 4.

Mat. 5.

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enjoy: for he himself sacrificed on the Cross: & left the same to be offered for vs daily as long as the world lasts. And in place of their Sacramentall Rites, he hath given vs more excellent Sacraments, & made their ceremoniall obsequies, as they tended to the honour & worship of God more spirituall & more perfect: by how much they represent, & are more significant of greater & higher mysteries: & work more noble effects of devotion & piety.

D. Did our Saviour, & his Apostles vse any Ceremonies of this kind?

M. The Evangelists declare this most copiously: for they say that he praised kneeling, elevated his eyes to heaven, bowed his face to the earth, prostrated, blessed little children, laid hands on their heads; put spittle on the eyes of the blind; sent his Disciples to annoynt the sick: breathed on his Disciples, imposed his hands, with many such like: which in time convenient I shall produce.

In like manner the Apostles vsed imposition of hands, kneeled at prayer, laid hands on the sick, kissed, &c. And S. Paul in the 1. Epistle to Timothy establishes ceremonies. *Cap. 5;* And his 2. Ep. to the Thessalon: consists much of ceremonies. And the Church of God hath alwaies vsed such Ceremonies. And indeed otherwise there would be no Church, no order, no vniformity, no exteriour honour of God: & then I am sure the interior would be very little, or none at all.

D. I pray giue me a reason therof.

M. We are humane, & as such we have a soule and body: the one works not without the other, & there is a mutuall dependence between them: the will cannot have its operation, but by the ministry of the vnderstanding, nor the vnderstanding but by the help of the senses. For as Aristotle teaches, nothing is there but *What was first in the senses.* Which S. Antony of Padua well expresses saying. All the senses are messengers or Porters of the heart: as messengers they willingly apply themselves to such things, as the heart sends them; they are as handmaids, at the beck & command of their Mistresse, & as porters, or doorekeepers they promptly receive what the heart loves or covets. And in this state of corruption they take vpon them to be Mistresses, & instead of euill doore-keepers become paramount-vishers, & take vpon them to be guides & Rulers; & yet have no direction, but what nature hath left them in a necessary motion of the present objects. In fine some way or other all the operations of the soule vnto the body depend on the senses, & the sense on sensible objects.

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Hom. 60.

ad Pop. Antioch.

Eccl. Hier.

cap. 1.

S. Chrysost. If thou wert incorporeall, God would have given you naked & incorporeall gifts: but because the soule is tyed to the body, in things sensible he gives vs intelligible or spirituall things. And S. Denis. Our first guide the Apostles have delivered unto vs by their constitutions, diuine things in human images & materiall figures: the Majesty of spirituall things in these objects, which are familiar vnto vs. I might here alleage the Holy Fathers who abound in this subject: but because they will occurre in the explication of each particular Ceremonie, I will surcease; only I will note, that S. Denis, & S. Clement have most copiously treated of Ceremonies, & their vse in the Church: & conclude with the Councell of Trent, which gives the reason Why our Holy Mother the Church doth vse these rites & ceremonies, from the nature of man which cannot be raised to the meditation of diuine things, but by exterior supports & helpes: & declares the principall end of such Ceremonies, which are vsed in the Masse, to wit, for the setting forth the Majesty of so great a Sacrifice, & that the minds of the faithfull by these visible signes of Religion & piety might be moved to the contemplation of those most high things or mysteries hidden in this Sacrifice.

Seff. 22. c. 9.

1. 4.

I cannot omit another reason which S. Iohn Damascen gives to this purpose in these words. We are composed of a double nature, to wit intellectuall & sensitive: therefore we ought to offer to God double or two fold honour, to wit, corporall & spirituall; which we cannot do, but by corporall things. And therefore the Church makes vse of ceremonies, to put vs in mind of what we ought to do, & by such signes to represent vnto our hearts the spirituall things signified by them. For by things seene or received in the senses we are moved, & handed to the comprehension of the spirituall Mysteries.

D. I, but our Saviour saith, *We should adore in spirit.*

M. We adore in spirit, when our soule as well as body adores. And the adoration, which is made externally, if it be not from the spirit, auails little or nothing. Besides none can think, that thereby Christ should here forbid all externe adoration: for he himself adored & prayed with an externe adoration; he instituted sensible Sacraments, & left them in his Church. Christ therefore in this place declares that Christians should have another adoration or Sacrifice (for of such an adoration he speaks here according to the Samaritan's proposition) which should not be limited to Nation or place, but should be in spirit & truth, i. e. in the Sacraments & Sacrifice of the new law, full of spirit & grace, wherein they

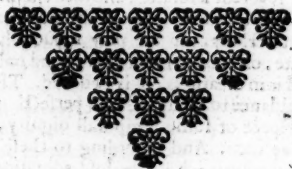
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are different from the Sacrifices & Ceremonies of the Old Law; which were but figures & shadowes of what our Saviour was to ordaine, & accordingly all the rites & ceremonies thereof are but ornaments, incirements & effects of the spirit, & to be vsed in spirit according to their spirituall signification.

D. Still there remains a difficulty: for, to our aduersaries these ceremonies savour of superstition.

M. Superstition, as Lactantius notes, is either in respect of *L. 4. Tit. c. 24.* the object, or in the manner of the action. In the first respect, that worship which is of the true God, cannot be said to be superstition, which is a worshipping what is false, or an object that is not to be worshipped: which cannot be said of these rites & ceremonies, which tend to the true worship of God. In regard of the 2. although some may superstitiously performe such rites & ceremonies, yet in as much as they follow the Rules & custome of God's Church, conforming their intentions therto, there can be no superstition. Now the ceremonies, rites & obseruances of the Masse are ordained by the Church, & have been vsed in God's Church from the beginning: as in each particular ceremony of the Masse, I shall endeavour to manifest, in the 2. Part. But for avoiding prolixity, I have thought good now to give some generall notions of such Ceremonies: & for more clearness, I shall first speak of such as are expressions of internal affections, & then of those which are for ornament, & as motives to draw such pious affections from our minds & heart. If any one hath a desire to be more fully informed in this subject, let him read Brierly Tract. 5. sect. 4. who besides authority & reason for receiving many of the Iewish ceremonies applied to a Christian vse, produceth many of the learned Protestants admitting them.



CHAPTER XIV.

Of Ceremonies used by Christians to expresse
their interiour affections.

Adoration.

D. I pray explicate vnto me what you meane by Adoration.

M. The Divines distinguish between internall & externall Adoration of God. The internall consists in the acknowledgment or mentall confession of the supreme dominion, which a rationall creature makes to God, out of a submissive & reverent affection. The externall consists in the exhibition of some exterior signe, wherby a rationall creature professes the inward esteem of Gods excellency with all submission.

And of these signes some are peculiarly & solely pertaining to the worship of God, no way applicable to others: as Sacrifices, Churches, Altars, & such like belonging to Sacrifice. There are others, which have an indifferency in themselves, either to God, or to a creature, without any distinction in the outward signe: but in as much as they have reference to different excellency, & are determined by the intention of the mind in consideration of the difference of the objects for such & such excellency. Of which S. Aug. saith. *Much is taken from divine worship, & thrust into human honours, either by excessive humility, or pusillit flattery, yet still with a reserved notice that they are men, held worthy indeed of reverence & honour, or at most of adoration: for even men in the Scripture have a kind of reverent adoration allowed them.*

Now although this excellency is different, according to the severall perfections, yet we may reduce them to three heads. Increate, or infinite; which is found only in God: & Create, which is in creatures, & is twofold. The 1 is such, as hath a resemblance to God, in some perfection of Sanctity. The 2 is in respect of some temporall dignity, or worth, estimable before men, And according to these three excellencies: we may distinguish a threefold adoration, worship or honour. Which for want of proper names we shall describe by these notions Divine, Religious, & Civill. By Divine, I

L. 10. contr.

Paul. c. 21. Justin Lactia. His words are. The worship which the Grecians

call

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call *Latria*, ~~comes to~~ *Latin* word (much less in English) *is it a service or duty properly due to the Deity* where with We neither worship, nor teach to be worshipped, but only God. This is it which is commanded. The Lord thy God Deut. 6.
thou shalt adore, & him only thou shalt serve; And this is Mar. 4.
properly Adoration; yet not to be distinguished by the external action, no more then love or feare, which in all external shew cannot be distinguished. For the very same may be done even to creatures, & many times hypocritically & feignedly, as the souldiers kneeling did adore Christ. Mar. 27.

By Religious Worship or Adoration, I vnderstand that which is or may be given to creatures by reason of sanctity or some spirituall perfection. With this worship Abraham adored Gen. 18.
so the ground the Angels, which appeared vnto him. Ioseph adored prostrate on the ground his Father Jacob. The Israelites Gen. 48.
at the signe of the cloudy pillar. Balaam adored the Angel; as Exod. 33.
also Iosue: And the Angel did not only allow of the honour Numb. 22.
done to him but also told him, that the place was holy by his Iosue 5.
presence. Tobias & his son fell on their knees, when they Tob. 12.
knew the Angell. The like we may reade to have been done to holy persons. For Saul bowed himself vpon his face & 3. Reg. 28.
adored Samuel. And Abdias did prostrate before Elias. Finally 4. Reg. 1.
ly this worship is given also to holy things. Whence the Psalmist Psal. 98.
must inuities vs to adore Gods foottoole: that is, as the Hebrews interpret it, the Arke, or Tabernacle. And the Prophet Isaiah Isai. 60.
saith *They shall adore the steps of thy feet.*

By Civill Worship, I meane that, which is given to Earthly men by reason of their dignity, office, or quality: wherein there is a great deale of difference, according to the diversity of their degrees & quality. For example; men kneel to the Pope, to their Parents, to their King, or Prince, or such likes And of this we have examples in holy writ. So Abraham Gen. 23.
adored the people of the land; & the people adored the King; 1. Par. 29.
Iacob adored his brother Esau. And Iosephs brethren adored him. Gen. 33.
Ruth fell on her face. & adored Boaz. Abigail did the like to Gen. 43.
David. Iudith adored Holofernes: & Achior adored Iudith. Ruth. 2.
With innumerable such like: where we may plainly see that 1. Reg. 23.
kneelings, prostrations & adorations may be made to God, Angels, Saints, holy persons, & to men; without any difference of the exterior act: so that the sole difference is in the mind & intention.

It is not therefore opposit to the foresaid command of honouring & worshipping God, to give a civill honour to men of authority; or religious honour to persons or things that appertaine to God: but to give divine or sovereign honour which is only due to God, to any thing that is not Gods a breach

breach of the precept & plain Idolatry. We are commanded otherwise to honour our King, & our Parents, and such like.

D. The simple people do not vnderstand this distinction, & so they may give Gods honour to creatures:

M. I feare it is either ignorance or malice that makes some judge so. & so easily condemne the religious observance or reverence, to be Idolatry, & the civil respect which cannot be express'd, but by such & such signes, to be profane. But I pray let them tell me, if they think, that there is any Christian who hath his senses about him, who beleeves there are any more Gods then one, whose excellency exceedes infinitely all other excellency: & to which there is no comparison: for this is taught them, as well by their Christian parents, as by the Common Catechismes, they know him to be omnipotent & creatour of all things.

D. This indeed cannot be denied. But, for example, some may honour our B. Lady with the same honour they ought to give to God.

M. There is none so ignorant, but that they know there is no Deity or God-head in her. And if any should aske them whether they think so, they would presently answer negatively, knowing that she is a creature & therefore not to be honored as God.

D. But they vse the self same reverence that they do to God, & many times do invoke her in the same termes as they ought to invoke God, making such prayers as they do to God.

M. As for the exteriour reverence I told you before that none can well distinguish but by reference to the object, & the intentions of the heart: they know the difference of the objects, as is now said and for example men kneele to God, to the Angels & Saints, & to men according to their degrees: And as these exteriour signes are indifferently vsed to God & creatures so may the termes be vsed in like manner vnless they be such as expresse an irreverence or diminution of Gods honour, or declare an intention or belief of the person so invocated to be God, or to haue a Deity in them.

They cannot deny but that out of ignorance there may be some excess in the expressions, although free from all Idolatry, because they are not with any opinion of diuine excellency in her: for they know that she is not a God: & when they make prayer to her, they do not pray to her, as such: but as to one who hath an inferiour excellency, as being Mother of God: they pray to her with a greater confidence of obtaining from God what they demand, so that they honour her in relation

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to God: & pray to her in order to God, in no other manner than we pray to holy persons to pray for vs: which we may also do to others in this world. But of this more in the next Chapter. In the meane time I shall proceed to the particulars.

D. I pray explicate what Prostration is, & when it is vfed?

Prostration.

M. This Prostration is not now so much vfed, as formerly, especially by Penitents: & is practised by some Religious, especially the Carthusians before they begin Masse: & is generally vfed in the Church on Good Friday, on the Eves of Easter & Pentecost, & privately by many devout persons, for it signifies a totall submission of the whole man to God, & carries with it an humble acknowledgment of our own nothing, or a totall confidence in Gods goodnesse & mercy.

Durand saith. We prostrate our selves. First, to signify our corporall infirmity, because we are taken from the earth. 1. To shew our spirituall infirmity, that we can do nothing that is good. 2. Out of shame & confusion, not daring to lift vp our eyes to heaven. 3. Out of prudence as to prevent the fall, which earthly things do bring vpon vs. 4. Out of Contrition & sorrow for our sins. 5. We adore Christ Iesus, who descended to earth, & took earthly flesh. 6. To reduce vnto our memory that although we were created like Angels, yea according to the image of God, yet we are become as brut beasts, lying groveling on the earth. 7. By this act we confess & acknowledge our evil inclinations, & the corruption of our affections, wholly addicted to earthly desires. Lastly in another place, he cites S. Augustin applying it to the lowest degree of humility. *He that so humbles himself as to kneele, hath yet away from more to humble himself: but he that so humbles himself to cast his whole body so the earth can humble himself no more.*

L. 5. c. 52.

L. 6. c. 67.

D. Have you no examples of this in Scripture?

M. Yes; very many; wherof I will produce some few examples. First in order to supplication in times of necessity & dangers. So we read that the children of Israel being in great feare of Holofernes, the Priests did put on hairecloth, & they laid the infants prostrate against the face of the Temple: & Judith falling prostrate to our Lord, cried to our Lord. And Iudas & they who were with him besought our Lord prostrate on the ground. And the wife man tels vs that all the people together made haste & fell on their faces vpon the earth to adore our Lord their God: & to make prayers to God omnipotent the highest.

Judith 4.

Judith 5.

2. Mach. 2.

Ecd. 50.

2. By way of humiliation. So Abraham when God renewed his promises to him fell flat on his face. Moyses &

Gen. 17.

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Numb. 14. Aaron hearing the murmur of the people, fell flat upon the ground before all the multitude humbling themselves & praying for the people. Iosue did the like.

Jos. 3.
2. Par. 7. By way of Adoration. So Salomon, the Priests, & the children of Israel having seen the Majesty and glory of our Lord falling flat on the earth upon the pavement, adored & praised our Lord. And Esdras blessed our Lord the great God, & all the people answered Amen, Amen, lifting up their hands, & they bowed & adored God flat on the earth. And Tobias with his son prostrate for three houres upon their face blessed God.

Tob. 12.

e. 17. S. Luke relates that one of the lepers came with a loud voice magnifying God & falling on his face before Christs feet, giving thanks. S. Matthew saith that the servant fell down at his masters feet, beseeching him to have patience towards him. Which S. Mark also relates. S. Iohn saies, that S. Mary Magdalen fell at our Saviours feet; which she did also when, S. S. Matthew saies, she took hold of his feet & adored him.

e. 18.

e. 5.
e. 11.
e. 28.

But what do I seek for examples in creatures, when our Saviour himself authenticates this manner of ceremony in prayer, by his own example. For Saint Matthew saith, that he fell on his face praying. And S. Mark, that he fell flat on the ground. No wonder then, that the Church uses this Prostration after the exaple of our Saviour. And what hath been said of this Prostration may be applied to Bowings or Inclinations, Genuflexions, or such like.

Genuflexion. D. I shall desire you to add somthing of Genuflexion or kneeling.

M. This depends much vpon custom. However this Ceremony of kneeling at prayers hath its antiquity, as may be gathered by the act of Salomon in his long prayer to God, who was fastened both knees on the ground. The Levites praised our Lord with great ioy & bowing knee adored. The Prophet Daniel, did bow his knees, & adored three times a day. S. Peter being to raise Tabitha, prayed on his knees. S. Paul with the Ancients of the Church did the same. And S. Steven falling on his knees prayed for his persecutors. Again S. Paul said, I bow my knees to the Father. And In the name of Jesus every knee shall bow of celestials, terrestrials, & infernals. Which also the Prophet Isay did foretell. And S. Luke speaking of our Saviours prayer in the Garden, saies, that he prayed kneeling. Baronius saies, That praying on the knees was the vsual posture of Christians in the time of prayer; & sometimes in cases of necessity to cast themselves, prostrate on the earth. He reported of the Apostle S. James that by frequent & long genuflexion, his knees were as hard as a camels skin. S. Chrysostom affirms, that

3. Reg. 8.
2. Par. 29.

Ast. 9.
Ast. 20.
Ast. 21.
Eph. 3.
Phil. 2.

Isai. 49.
Luc. 22.
Ad an. 58.

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that his forehead by lying on the ground was not different. *S. Hieron. 5. in Antonine with others lay the same of S. Martha: S. Antony Math. Abbot did frequently pray kneeling for 48. houres together. And without all doubt S. Paul the Hermit was accustomed to pray so; for he died kneeling, & was found dead in that posture by S. Antony.*

D. I pray Sir give me some reasons for this kneeling?

M. As I said before, we may take the same motives & considerations, which are set down for Prostration. For this Genuflexion carries with it a confession of our infirmity, & testifies our submission to God importing the interiour humility of our heart. As repentant king Manasses did, when he said. *Now I bow the knee of my heart beseeching goodness of thee, I have sinned Lord. I have sinned & I acknowledge my iniquities.* And indeed this is a fitting posture for clients & beggars. In prayer we come as clients to beg help, mercy, & grace from God. By it also, we shew our interiour reverence, worship & respect to God, & render homage & duty becoming so great a Majesty. Neither have we any exterior signe that more moves the mind to the true Adoration of God, or more expresses our devout affections. Whence it is the fittest posture for the devout hearing of Masse, as all devout Catholics do practice.

D. Sr I see some sit & some stand, & some kneele on one knee, do they well in so doing?

M. Where necessity of infirmity, or weakness justly, requires it, none are to be condemned: nay if devotion & intention do accompany such inability, it may be as meritorious as any other posture: otherwise it is not excusable: And if it proceed from any neglect, or carelesnes, it is blamable. S. Bernardin hath a good saying to this purpose *He that bends one knee, before the Sacrament of Christ's body, is like to the Jewes, who did kneele in that manner before Christ in his time of the Passion.* I am afraid there be too many who kneele as the souldiers, & bow the knee in time of Masse; not in derision indeed, but yet not so much out of devotion, or reverence, as out of custome, or to avoid scandall. Surely if they be so sparing of one knee in such a time & place, before God, who is there present in the Holy Sacrament, they have very little or no reverence in kneeling with the other.

D. But may we not stand sometimes?

M. Yes; in times convenient according to the custome of the Church, to wit, at the Gospell & Creed, as shall be declared in the 2. Part.

D. Is there any reason for that?

M. Yes.

To. 1. ser 9.

Mat. 27.

Station.

Exod. 14.

M. Yes: for the posture of standing is proper for consideration & attention. Whence Moses said to the Israelites: *Stand & see the great wonders of our Lord.* And, as he that stands sees further: so the soule in this posture considers more attentively, & is more prompt, & elevated by a more vehement application of spirit. The standing also shewes promptitude in the hearing & execution of what is declared and is the Proper posture of one ministring.

D. Since you have so much commended Genuflexion in the time of Masse why then does the Priest stand at Masse?

Num. 4.
v. 15.

M. As God did command that the Levites should stand, & minister in the Table of the Covenant, & chose the tribe of Levi out of all the tribes, that they might stand, & minister to our Lord: so in the new Law he chose the Priests to stand & minister in this Sacrifice of Sacrifices; wherein the Priests are in continuall action: and otherwise they could not performe the rites & ceremonies; the nature of a Sacrifice requires it.

If any one object, that our Saviour instituted the Eucharist fitting, & the Apostles did so receive it, they may know, that there are many circumstances of time, place & manner, which are not observed by the Church. Christ indeed so instituted it, but left the administration to the Church & Apostles: who, by the inspiration of the Holy Ghost, so disposed thereof, as we may gather from the words of S. Paul: when after that he had declared the substance of the Sacrifice to be Sacrament, he concludes: *The rest I will dispose, when I come.* And such hath bin the custome & Tradition of the Church even from the Apostles, as is to be seen in all Liturgies besides the testimonies of the Holy Fathers, who make mention of this Sacrifice; as in the 2. Part will more fully appeare for each part thereof.

1 Cor. 11.

e. 1. 31

Inclination

D. What meanes the inclination or bowing, of the head?

Ecc. 4.

Job. 32.

John 19.

v. 30.

M. The wise man gives counsell, that to a great man we should bow our head, as a token of reverence, & signe of humility & submission. Which Ehu practised when he said: *I am younger in time & you more ancient, therefore casting down my head I was afraid.* But by none more properly was this Ceremony used, then by our Saviour himself, who bowing down his head, gave up his ghost: to shew his humility, & reverence to his Father. With this Inclination we reverence the Altar, Bishops, & holy things, as a manifestation of the respect we beare to them.

Posture of
hands.

D. Why do we joyne our hands together, whilst we pray?

M.

M. To pray with hands joyued, is a fitting posture of one who makes supplication & petition: In Prayer we make supplication to God for mercy, & make humble petition for his grace & benefits; & by directing our hands to heaven, we manifest that our hope is only in God. In joyning our hands also, we make profession that we are able to do nothing of our selves, & that our trust is only in God; thereby directing our actions to God. S. Clement of Alexandria saith: *That the elevation of the hands signifies the elevation of the mind to God; which is as the so: of prayer.* And S. Augustin saith: *Man praying use the members of their body; as is futable to supplicants when they bow their knees; when they hold up their hands, or also prostrate on the ground; or do any thing visibly, although their will be invisible, & their intension known to God: for he needs not such signes, that human mind might be manifest unto him: but by these, man rather excites or moves himself to pray & laments more humbly & more fervently:* & I know not how, these motions of the body can be don, without some preecedent motion of the mind. And again. By those exterior motions visibly acted, the invisible interior motion which caused them is increased; & by this the hearts affection, which did preceed to the doing of such things in the doing encreases. Nevertheless, if any one be so held or bound, that he cannot make such use of his members, the interior man doth not therefore cease to pray, but is laid open before the eyes of God in the most secret closet, where he is compunct.

L. 7. Strom.

L. de Cura
pro Mort.

The very Infidels did, as by the light of nature know this. Whence Apuleius saith: *The habit or disposition of those who pray, is that they pray with their hands extended to heavenwards.* Eusebius & others, both profane, & Ecclesiasticall Authors. testify the same. Salomon practised it according to what he had learnt from his Father, who *lifted up his hands, & cried to our Lord all the day, & stretched out his hands unto him.* S. Cyprian and S. Jerome say, that by this posture we profess the merits of Christ, acknowledging our selves altogether unable to do, & unworthy to deserve any good; & therefore in this humble manner, we offer vp Christs merits to the Father, as a most efficacious means to obtaine what we desire. Briefly, in this manner we present our selves as captives, as labouring with extreme want & necessity, & in this humble posture wholly rely on Gods mercy & clemency.

L. de Mund.

3. Reg. 8.
Pf. 62.

D. And what means the holding of the hands abroad?

M. Gavant saies, that it represents the extension of our Saviour on the Cross. Moses prayed in this manner. Which the

Exod. 17.

the faithfull Interpreter of S. Thomas, Doctor Sylvius teaches did represent the extension of Christ's armes when he prayd on the Croff. And again. That such extension signifies the Elevation of the mind to God: & the very posture shews a desire to have the heart go with the hands, as laid open to dart the lances of love into the Court of heaven: nor to receive the influences of Gods grace. We have a fitting Emblem of this, in the example of one, who being like to be drowned, stretches forth his hands, to catch hold of any thing for his succour. Even so we poor sinners being in danger to be drownded in sin & iniquity, stretch forth our hands, & with them the affections of our hearts: & knowing that there is no helpe in the earth or earthly things, we stretch out our hands to heaven, from whence we expect relief, saying with the Prophet Jeremy. *Let us lift up our hearts: With our hands to our Lord into the heavens.* S. Ambrose saies, *Even the posture of a man, when he listeth up his hands frames a Croff: & therefore we are commanded to pray with lifted hands,* that by the gesture of our members, we may profess our Lords Passion; for then our prayer is sooner heard, when the body imitates Christ, on whom the mind meditates.

*Ehren. 3.
Serm. 2. de
Cruce.*

*Apol. adv.
Gent. c. 30.*

Tertullian. *Christians looking up to heaven do pray with the hands elevated; harmless: bareheaded; because we are not ashamed without any prompter, for we pray out of our breast or heart.* And again, speaking peculiarly according to the times of persecution, he saies. *Whilst we are so extended towards heaven, let hooks be thrust into us, gibbets hang us, fires burne us, swords cut our throats, beasts assault us: the habit or posture of a Christian praying, is prepared for all manner of torments.*

*Ser. de Can.
Do.*

I will conclude with the saying of S. Cyprian; who speaking of the Priests posture in praying, has these words. *The pious Priest, whom the Holy Ghost stirs up, moves, inhabits, & Sanctifies, representing the mystery of the Croff by the Elevation of his hands prays for his own, & the peoples fautes.*

*Lifting of
Eyes.*

D. Wherefore do we lift vp our eyes to heaven?
M. Whensoever the Priest opens his hands, or shuts them, for the most part he also lifts vp his eyes to heaven, as in the Part will appeare: And this congruously, for nature teaches us, that the eye follows the heart: & it is a common saying. *Ybi amor, ibi oculus*: Where love is there the eye is: & therefore is no sense more easily betrays our interior affections & passions. The lifting up then of the eyes represents the intention of the mind, or understanding, & the affection of the

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the heart or will. Knowledge & love are said to be the eyes of the soul. Devout St. Bernardin saies. *The soul hath two eyes, one in contemplation speculatives: the other practically. The lifting up of the eyes, is the effect of either.* After this manner Sarah praised saying. *To thee, O Lord: I turn my face: to thee I direct mine eyes.* And David said. *Mine eyes are always to our Lord.* As his heart, so his eyes were to our Lord. And again. *To thee have I lifted up mine eyes.* I lift vp the eyes of my heart, as also of my body, as to him, in whom is all my hope.

But what stand I vpon other examples, which are innumerable? when our Saviour himself, hath left vs a perfect pattern thereof in three particular places. First being to preach to his Disciples, it is said that *lifting up his eyes upon them* &c. By which, saies Stella, is intimated the affection of the speaker, & the sublimity of those things, wherof he was to make his sermon. 2. when he was to raise Lazarus. *Iesus lifting up his eyes upward* &c. That is, (as S. Damascen saith,) *to God the Father, that he might teach us to elevate our eyes, & much more our mind in prayer to God, who is in heaven?* In his last sermon, *he lifted up his eyes unto heaven.* That (as S. Chrysostom saith) *he might teach vs in prayer with the like gesture to lift vp our mind to God in heaven.* The like he did in his last supper, as we shall see in the 2. Part.

CHAPTER XV.

Of bowing the knee at the holy Name of
J E S U S.

D. M Ay we make these expressions of reverence to the holy Name of J E S U S.

M. I cannot declare this better, then by setting before you the analogy or likeness of the name of J E S U S, with that of *Jehovah*, & of the worship which the Iewes did, & do beare to the name *Jehovah* & what Christians ought to give to the name of J E S U S. And first we may note, that the name *Jehovah*, is commonly called Tetragrammaton, that is a word of foure letters. Whereas the Hebrew language, (speaking of the radicall words,) hath but three, and those consonants, which may vary in sound & meaning by the addition

addition of vowels & points, as they terme them, which vary the sence accordingly: so that one word may have as various significations, as there may be additions of such vowels or points. Whence the sence or meaning of such words chiefly depends on the judgment of those, who are best versed in the Hebrew language, or rather in Gods word; or of those who by the inspiration of God, or by common Tradition, have made such additions, so that we may rely vpon their faith.

Exod. 6.

Now concerning this name Iehovah: besides that it must needs have greater difficulty of placing fitting vowels or points, which may be don in a hundred waies: no revelation hath been made, how it ought to be written, or pronounced. Whence God said, *I did not shew my name Adonai.* Moses & the Jewes did vse this name Adonai instead of the vnkown name which they esteemed ineffable: Which made Iosephus to say, that it was not iust, or lawfull, to speak, or utter this name.

True it is, if we may beleeve Philo the Jew: the high Priests in Sacrifices & solemn benediction of the people, were wont to vse this name, which in all likelihood was no other way don, then by pronouncing the letters, as the Iewes do swears at this time, when compelled they say. I sweare by Iod, He, Vau & He. Which are the names of those foure letters. As also the high Priest did carry them on his mitre. And to confirme this, even to this day, the true interpretation of the word is vncertain. Whence Lucan. *Incerti Judaei Dei:* because they worshipped an vnkown God, of whose very name they were ignorant. Nay the Jewes knew not how to pronounce it: but by a common Tradition, did & do yet hold, that when the Messias comes, he shall teach them how to pronounce it, & declare the mystery thereof.

Some are of opinion that the name J E S U S is a declaration of the name Iehovah, which had a principall reference to the Incarnation & Redemption. Whence learned Abulenſis, justly inferre that the name of J E S U S, is more holy & more excellent, & therefore more venerable then Iehovah: For it is the proper name (as S. Austin avouches) of the Word Incarnate, & eminently contains all the names of Christ, & comprehends the whole worke of the Incarnation, wherein are manifested all the divine attributes, & all the good that comes to vs either in soule or body, as well for this life, as for the future.

Many also dispute, whether it be the same name with Iehovah. We may follow the affirmative: for all agree in this, that by Iehovah is noted the name which God gave himself, as

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I am who am; which imports the immensity of Gods being. *Exod. 3.*
 substance or essence, as S. Damascen teaches. In like manner *L. 1. de or-*
thod. fid. c. 23
 I shall be who shall be. Now in God there is no futurity,
 but he is who is, & in respect of Christ Incarnate, may be
 said *Who shall be*. So that the same word may signify God,
 as he is in himself, & God as Incarnate.

I know, some do object a diversity in signification; for
 Jehovah signifies the Essence of God, & Iesus a Saviour:
 but, it is easily solved; for Iesus signifies the Essence, giving
 Salvation. So that it imports Jehovah appropriated to the
 Word Incarnate: & as then a name is said to be perfect, when
 it perfectly represents the nature of the thing named: so this
 name Iesus, signifies as much as Jehovah: for if
 Jehovah, (as some will have it) signifies the Deity &
 Trinity, so doth the name Iesus; & withall the hu-
 manity & vnion to the Deity. S. Bernardin adds. *This name To. 4. ser. 7.*
Iesus is a signe Which represents all things, which God ever 48.
hath don for the salvation of human nature. S. Paul ther- *Philip. 2.*
 fore had good reason to say. *God hath given him a name, which*
is above all names.

D What is this to our present purpose?

M. I have vsed this discourse, as preambulatory to the
 argument I am to make. For take them in different sence, or
 in vnited sence: if the Iewes did lawfully & piously honour
 the name Jehovah, wee Christians may & ought to honour
 the sacred name Iesus. Which makes an argument *à mi-*
nor ad majus, or if we will have it *à pari*. We may frame
 it thus. If it were lawfull & good to honour the name Jeho-
 vah, it is lawfull to honour the name Iesus: the antecedent
 is proved by Gods law, & by the practice of the Iewes, by
 God's command: for where the negative is forbidden, the
 affirmative is approved. Now in the Decalogue there is a ne-
 gative precept. *Thou shalt not take the name of the Lord*
thy God in vaine. Thou shalt no way prophane his name. *Exod. 20.*
 The affirmative to wit, Thou shalt honour & reverence his
 name is both lawfull & good & commendable: As the pre-
 cept Thou shalt have no other Gods but me; imports that we
 should love & honour one God.

And such hath been the practice & custome of the Iewes,
 who held this name of *Jehovah* highly to be worshipped
 & revered; esteeming it as the primary & essentiall name
 of God: because it did signify his immense essence, & incom-
 prehensible Majesty, & therefore did beare so great reverence
 & honour therto, that if in reading of the scriptures, or other-
 wise, they did find it, they would not vtter it in voice, but
 conceive it in the mind, judging themselves vnworthy, to
 pronounce

pronounce that holy name. And when, as I said before, the high Priest did pronounce it, they all adored & bowed down, & out of respect & reverence thereto the Priest did beare the holy name engraven on his mitre.

And shall we Christians be defective to this sacred Name Iesus; which besides, that it really, or at least virtually, contains the Name *Jehovah*, more perfectly & more copiously presents, vnto vs what is signified thereby: Whence we have more reason & greater motives to honour & worship the sacred Name of Iesus.

D: I have heard some condemn this as favouring of Idolatry.

M. None with reason, did condemn the honour which the Iewes did, & yet do give, to the name *Jehovah*: how then, can any one reprove the honour or reverence, which Christians do give to the name of Iesus? The authority of the Apostle, that in that name of Iesus every knee should bow, might suffice for any good Christian.

But to satisfy the curiosity of our times, wherein all endeavours are vsed to disparage Christian Doctrin: we may consider the name as a word framed with letters, or materially, as it is presented vnto our sight; or hearing: in which respect, there is no motive of reverence, no more then in other words but if we consider it formally as representative or significative, we may find infinite motives of reverence; in regard of what is represented or signified; which manner of reverence or adoration may be called Relative; that is by respect or reference to the person signified thereby.

In this manner the Iewes did worship & adore the book of the Law: for although at the sight thereof, they did adore; yet they did not adore the letters, or words, or book containing the law in any materiall sense, but formally, because it was given by God, & had reference to him. Vpon which motive alone they did & do at this day, shew all exterior devotion imaginable, as prostrating, kneeling, bowing, kissing, putting it on their heads, & applying it to their breasts & heart. What wonder then if Christians do the like to the sacred name of Iesus, which is as an abridgement of the law?

Principally, when taking it terminatively, in as much as the final end of such adoration, or worship, terminats in the person named, as to what is signified by the name; then properly & primarily Christ is honoured & worshipped, & there is no difference in adoring Christ represented by the internal word or species, which we have in our mind & the external word or name. For, as the one causes reverence to what is represented, without any reflexion vpon the species

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an internall word: so the name or exteriour word, causes reverence to what it signifies, without any reflexion on the word. When therefore we heare the name of Iesus, we give the honour, praise, glory, & worship to IESVS-CHRIST himself, as each one may experience; & in this sence none but Infidels can deny honour to the name of Iesus.

D. Is it necessary to kneel when we heare the name of Iesus?

M. It were commendable to do so: but custome hath now prevailed that it suffices to bow the head or knee. So the Batilean Councell ordained that in the Quire, *all should bow their head at the name of Iesus.* And Pope Gregory 10 commanded that *at the sacred name of Iesus, every one should make some reverence, bending the knees of their hearts, which they should testify by bowing the head.* And the Councell of Lions faith. *That name which is above every name, in that there is no other name under heaven given to men wherein we must be saved, to wit, the name of Iesus, who saves his people from their sins; let them magnify by the exhibition of some reverence: & What is generally written, In the name of Iesus let every knee bow, each one singularly performing, especially whilst the sacred mysteries of Masses are a doing: Whensoever that glorious name is rehear'd, let them bend the knees of the heart, & testify it by the bowing of their body.* Sess. 21

D. I pray Sir shew me this devotion out of the Fathers.

M. For such devotion in time of Masse, I must referr you to the 2 Part. I will here add a word or two of this devotion in generall: And I shall begin with S. Paul, (for of S. Peter you have heard already) whose first commission was to carry the name of Iesus before the Gentils, which he did in work & word. Some have noted his devotion to this sacred name, for that they find it in his Epistles above 400 times: & that he did frequently vse it in his life may be gathered, when in his Martyrdom, he breathed forth this sacred name, even after he was beheaded. The like we may say of S. Ignatius the martyr, who in his torments did frequently invocate the name of Iesus, & being demanded the reason, he answered: *because it is written in my heart: which was found true.* For grave Authors affirme that the name of Iesus, written in golden letters, was found in his heart. 45. 4

S. Chrysost. By how much more profoundly this name loved, by so much higher it exalts to God. S. Ambrose, if thou fearest death, it is life: if thou tendest to heaven it is the way: if thou burnest with fevers, it is health:

E. if thou

In Psal 53. if thou wantest food it is meate: if thou thirstest, it is water: if thou enterest into the life, it is a crown. Conformable to this saies S. Augustin. *The name of our Lord is good: for it is goodnesse it self; whereby we become good, that we may love him, & for our whole heart to praye & love him.* And of himself he gives this testimony saying *This name of my Saviour, thy sonne, my tender heart had piously drank in even in my mothers milk & did deeply retain it & whatsoever was without this name although learned, well polished, & full of truth, did not please me.*

L. 3. Conf.
c. 4.

S. Bernard tels vs, that *All meate to him is dry, if it be not infused with this oyle; is insipid if it be not seasoned with this salt.* And againe. *Whether I read or write, it favours not to me, vnlesse this name Iesus do sound there.* What so stirs vp our desires as this name Iesus?

C. 10.

Our Seraphicall Father S. Francis had so great a delight in this name, that when he did express it, or heare it, out of the great sweetnesse which he found in it, he did lick his lips; as if he had tasted some hony-combe as S. Bonav. testifies in his life.

S. Bonaventure saies that *in this name we obtaine pardon, grace, victory, & glory.* Pardon in conversion: Grace in conversation; Victory in temptation: & Glory in remuneration. B. Brother Giles one of the first companions of S. Francis, by hearing this sacred Name was rapt in extasie, through the great sweetnesse he found therein. And devout S. Bernardin scarce ever made a sermon, but that he had by him a little frame, wherein this sacred name was engraven, & by his fervour & devotion left such impression in the hearts of his Auditory that they set it on their dores, & in their chambers. B. S. Ignatius of Loyola conceived in his heart so great an affection & love therto, that from it he took the name of his Holy Society.

I will conclude with this Prayer. What is Iesus but a Saviour: therefore, O Good Iesu, for thine own sake, be to me Iesus. Do not, O Lord, do not so regard my evill, that thou forget thy name, O pious Iesu. If therefore I have don whereby thou maist damne me, thou hast not lost whereby thou maist save me.



CHAPTER XVI.

*Whether we may use any reverence or worship
to Saints?*

D. I pray Sir tell me whether we may give such reverence or adoration to the Saints?

A. What has been said in the 14. Chap. touching the diversity of Adoration might suffice: for we may & ought to give all religious reverence, respect, & honour to the Saints & friends of God as we give civill reverence & respect to earthly creatures. But by no meanes divine worship, which is proper only to God: although for the outward action, we cannot distinguish between the one & the other, but only by the inward. Which inward divine honour, no Catholick ever gave to any created thing, either Angell or Saint.

But understanding honour, a reverence in a religious way moved at their sanctity & glory, which Saints have through Gods grace, & mercy: the Church hath alwaies honored them. The wise man advises vs to praise glorious men, & our fathers in their generations. And their name lives to generation & generation, let people tell their wisdom, & the Church declare their praises, which they deserved, in that their life & actions were laudable: much more their state of glory which now they enjoy. The praise therefore of Saints derogates not to the praise of God, but rather includes it, as the honour to Saints, may be said to be Gods honour. For the honour which is given to them terminates or ends not in them, but with reverence to God; from whom alone they have such or such motives of being honored by vs. So S. Ambrose teaches. *Who-
ever honours a Martyr honours also Christ, & he who de-
spises the Saints, despises also our Lord.* S. Jerome. *We honour
the Saints, & the honour of the servants redounds to the Lord.*
And S. Athanasius. *Thou shalt not adore him but God who sent
him.* Of this we have a cleare example, when Iosue demanded
of the Angel who appeared to him who he was, & the Angel
answered, *I am a Prince of the Host of our Lord, Iosue fell flat
on the ground, & adoring said, What speaks my Lord to his
servants?*

Eusebius uses this argument. *We do this daily: for we honour
them as soldiers of true piety, & Gods most intimate friends.* If a

just man should enter into thy house, wouldst thou not meet him, & on the ground adore at his feet? Surely if this may be done to Saints on earth, with much more reason we may do it to the Saints in heaven; for in both the grace of God is the motive & cause, for otherwise, they would not be any more respected than other men. Besides, as the love of our neighbour hinders or diminishes not but rather includes the love of God, so the honour which we give to Saints, does not hinder, or diminish but rather includes the honour of God. So we honour the King, & in reference to him his Princes, rulers, & Officers, whom we honour for him.

*Math. 2.
Lk. 2.*

Add to this, that vertue (as Aristotle teaches,) is honorable, & to be honored, & why not in the Saints? And in like manner, honour is due to dignity, power, & nobility: the Saints have now the greatest created dignity imaginable, for they are *not only like to Angels* as our Saviour testifies, all spirituall, glorious, immortall, & eternall; but as S. Iohn saies, *like to God, & heires* in possession of all bliss.

D. Sure he is without reason, who denies honour to the Saints, but the difficulty is, whether we may pray to them?

M. Whatsoever difficulty imaginable occurs in this; occurs also in the prayers, which we make to those on earth: For sure if we may desire earthly men, yea sinners, to pray for vs, we may desire the same of the Saints, for in no other manner do we pray to the Saints. I shall have occasion, in the 2 Part, to speake more largely of this subject, & I will content my self here, with a brief reflexion on three things. The first is, that God by the merits of the Saints shews his mercy & goodness to men on earth: that they pray for vs. And 3 that we may pray to them.

Exod. 32.

As for the first. The Lawgiver Moses, when God had determined to destroy the Israelites, had no better meanes to pacify Gods wrath, than by praying. Remember Abraham, Isaac, & Israel, thy servants; & therby our Lord was pacified. Where he doth not challenge Gods promise, but prays by their merits. As also Salomon. Lord God turne not away from the face of thy Christ: remember the mercies of David thy servant. In like manner Azarias, one of the three children, in the furnace makes his prayer, saying. Take not away thy mercy from vs for Abraham thy beloved, & Isaac thy servant, & Jacob thy holy one. Where he plainly praies to God by their merits; alleaging the love of God to Abraham, the service that Isaac had done vnto him, & the Sanctity of Iacob.

3. Par. 6.

Dan. 3.

We may add to this, the Angel's words saying. For Abraham thy servant, & Isaac thy servant, & Jacob thy holy one. Where he plainly praies to God by their merits; alleaging the love of God to Abraham, the service that Isaac had done vnto him, & the Sanctity of Iacob.

Gen. 18.

We may add to this, the Angel's words saying. For Abraham thy servant, & Isaac thy servant, & Jacob thy holy one.

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ham's sake the Lord will bring to effect all the things that he hath spoken to him. And God speaking to Isaac promised to multiply his seed; alleaging the reason, because Abraham obeyed my voice, & kept my precepts & commandements, & observed my ceremonies & laws. I know not how more express mention can be made of merits, for by merits we understand nothing more. From these, & other such like places S. Jerome said that Israel was delivered oftentimes by braic. Abraham's merits.

I cannot omit the words of God to Salomon, after he had offended. *I will rent asunder thy Kingdome, and will give it to thy servant: nevertheless in thy daies I will not do it, because of David thy Father.* As if he should say, I will not do it for thy fathers sake: And our Lord would not destroy Iuda for David his servant. And again. *I will protect this citty, & will save it for my self. & for David my servant.* S. Chrysostom alleaging this place exclaims. *O ineffable charity of God! David is dead & protects Ezechias living. O inexpugnable fight of men, after consummation! David was dead, & after death, he is found to give great comfort to the living.*

S. Augustin is copious in this respect. *Wouldst our merits do hinder us from being beloved of God: we may know that Gen. we may be raised by the merits of those whom God loves.* And again God by his admirable bounty commends the merits of his Martyrs, for whose confession they have suffered, where he will, when he will, and how he will, especially by their memories, for he knows this to be expedient for us.

Now for the 2 such hath been the opinion of the Church in all times. Origen sure beleeveth it when he said. *All the Saints departed from this life having yet charity towards Cans. those who are in this world; it is, not inconvenient to say, that they have a care of their salvation & helps them with their prayers & intervening before God: for it is written, This is Ieremias the Prophet of God, who alwaies praises for the people.* Whence in his Lamentation the same Origen saith. *I will begin to cast my self on my knees, & beseech all the Saints, that they would helpe me, not daring for the greatness of my sin to speake to God.*

S. Augustin. *Is it credible that the Saints should forget mercy when they are most holy & perfect, who prayed for their foes, when they were not without sins themselves? surely then they will pray for them, being now become their supplicants, when as they have no sin at all left in them. And will not God heare them, when their prayers have such perfection?*

I know some may answer; that this is by way of objection & not by way of assertion. It is not denied; but the Holy Father approves of it: for admitting it as true, he only denies the consequent which the opposers would infer, to wit, that the Intercession of the Saints should save all men from damnation. If he had denied the antecedent, all the inference would have been of no force, but altogether vain & ridiculous. In that Chapter also, and in the 24. he supposes the Intercession of Saints & Angels to be the common opinion of the Church, & only reprehends them of over-much confidence or rather presumption in such intercession to wit, that God by them would save all men from damnation. Surely if he were of that opinion with our Adversaries he would have answered that they talked like fooles for the Saints do not pray for vs. Not so the Holy Saint & light of Gods Church: but he admits the antecedent, & denies the consequent. He grants the Intercession of Saints & Angels to be of great force & vertue, but not to such effect; wherto, even Gods infinite mercy, doth not extend; as he proves in the same place. In the like manner he argues of faith as also of the Sacraments.

In Vig. SS.

Pet & Paul.

S. Bernard. He who is powerfull on earth, is more powerfull in heaven before the face of his Lord God, for if whilst he lived he was pittifull to sinners, & did pray for them, now much more When he more truly knowes our miseries, he prays for us to the Father: for that blessed country has not changed his charity, but increased it, for he is not become incompassionate, because he is impassible; but now he hath put on the bowells of mercy When he abides at the fountaine of mercy.

Hom. 4. in Math.

As for the 3 S. Chrysostom saies. Because they do not beleeve themselves sufficient to ask pardon for the people; they fly to the merits of the Fathers, that is, the Saints. And again. Oftentimes When there is not found a just man in this present life, to Wit to pray for us, God is mercifull on the living for the vertue of the dead. And in another place speaking of the Saints Timothy & Andrew whose bodies were at Constantinople he said. We beleeve that we are helpen by their merits or prayers.

Hom post Redu.

S. Greg. Naz. Or. in S. Basil. calvspon S. Basil. saying O Divine and sacred beat behold us from above and eyther assuage With thy prayers, the insigation of my flesh given me as an instruction from God: or move mee to beare courageously. and S. Basil in 40. Mart. whosoever is oppressed With any miserie let him repaire to these: and whosoever reioices let him pray to these, the one that he may be freed from evil,

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the other that he may persevere in his prosperous courses.

S. Jerome shewes his opinion in this point, when he said. *In Epitaph. Farwell O Paula, & helpe the old age of thy Worshipper Paula. by thy prayer, & let thy workes associate thee to Christ: now present thou shalt more easily obtaine what thou askest with him.* We may ioine S. Ambrose saying. *Let vs not be ashamed to ioine those Intercessours of our infirmity, for they whilst they were alive knew the infirmity of the body.* And again. *The Angels Who are given for our help, are to be impetreated for vs. The Martyrs Whose protection we seem to challenge by the pledge of their bodies, are to be requested.* Did not Iacob Gen. 48. make his prayer to the Angel when he said *The Angel who hath delivered me from all evils blesse these children?*

I might here alleage innumerable Fathers & Councells: The 6. Generall Councell, as also the Councell of Trent & c. But I will content my self with the determination of the Councell of Florence wherein the Greeks & Latins were united together saying. *This is the faith of our Elders, this is the faith of the Catholick Church through the whole World, that we may piously & religiously invoke the Saints reigning with Christ in heaven.* Sure such was the iudgement of all the Fathers, in the Council of Calcedon, admitted by the Protestant Articles: when act. 11. they saie, *Flavian liveth after his death, he is a Martyr let him pray for us.* But of this more in the 2. Part.

D. I have heard some make difficulty in this, because they imagin that the Saints cannot heare our prayers.

M. This difficulty is more out of ignorance, than reason: It is true, if the Angels & Saints had their hearing in a sensitive way or did know nothing but by corporall eares, it might be questioned: but if they did consider, as they ought the hearing of Angels or Saints, being both pure spirits, is nothing else but a spirituall vision or knowledge of things presented to their vnderstanding, which is not limited to place or sensible objects, but moved by objects or species, as they have a being represented to them. Whence they see & know things don vpon earth. Wherof we have cleare evidences of scripture.

So we read, *there shall be ioy before the Angels of God upon one sinner, that doth penance.* Which ioy necessarily supposes a particular knowledge of the sinners conversion. And the Prophet Zachary tells vs that *the Angel of our Lord made this prayer. O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, on the cities of Iuda, with which thou hast been angry? This is now the seventh yeare.* Whence we may note,

Lue. 15.

C. 11

the Angel's prayer for these places, plainly argues that they had knowledge of those places, & of their miseries & affliction with the continuance or time wherein they suffered. The Prophet Daniel tels vs That the Angel called him *Man of desires*. Sure he spake what he knew. And a little before he describes an altercation between the Angel Guardians of Persia & Ierusalem. The one praying that the Jewes might remain in Persia, for their edification, conversion & spirituall good : the other praying for their delivery from captivity, that God might be praised in his holy Temple. Which argues their knowledge of the actions, state & quality of each nation. And why may they not in the like manner know our prayers?

Tob. 12.

The Angel Raphael tells Tobias. *When thou didst pray with teares & bury the dead, & didst leave thy dinner, & hide the dead by day in thy house, & by night bury them, I offered thy prayer to our Lord.* Where he manifesteth his knowledge of each particular, as also of his prayers.

Apoc. 8.

An Angel offered much incense of the prayers of Saints upon the golden Altar. What is said of Angels may be agreeable also to the Saints who are as Angels in heaven. And it is manifest by the prayers of Ieremie & Onias after their death, as is said above. And sure they knew the persons & places, state, & condition of the people, for whom, & for what they prayed. And this is most cleare out of our Saviours mouth, touching Dives and Lazarus; the one was in Abraham's bosome, the other in Hell. The Catholick Church by Abraham's bosom vnderstands Limbus Patrum; our Adversaries do take it for heaven. However the Text saith, there was a great Chaos or distance: & nevertheless Dives in Hell saw Abraham, & Lazarus Abraham also knew him, & what he had don in the world, heard him praying, & knew the nature of worldlings to wit, that their hearts were hardned. Again. Dives, although he were in Hell had a memory of his friends, & a care of their salvation. Which as S. Chrysostom, Ambrose, & Theophylact do note, did proceed from a naturall inclination. All which considered, who can doubt but the Saints may see & heare vs?

Luc. 16.

Our Adversaries to avoid this, do shift it off as a parable. But supposing it were, it cannot be thought that Christ would use parables importing falshood: as if such things might not have truth with them, & from whence we might have no instruction. But to take away all cavill; the Evangelists doe not call this a parable, as they are wont to do. 2. One is named Lazarus & the Iewish Tradition is (as Euthymius relates) that Dives was called Nicasus. 3. The death of both is related,

the paines of the one, & ioyes of the other so clearly, that it carries with it the nature of a true History. 4. Such is the common Tradition of the Church; whence vnder the title of Lazarus many Churches and Hospitalls principally for lepers, have been dedicated. Lastly, such is the vniuersall opinion of the Fathers Tertullian, Irenæus, S. Chrysostom, S. Gregory, Clement of Alexandria, Origen, S. Ambrose, Euthymius, cited by the Interpreters of this place: who also agree therein. And the Hebrew Tradition, as some of them say, is that it happened in our Saviours time.

D. If you please, pray let me know the opiuiions of the Holy Fathers herein.

M. It may seem superfluous because they all agree in this & I shall have occasion to cite them in the 2 Part: nevertheless for your satisfaction I will cite some two or three taking only the words that are proper to my purpose. And I shall begin with Origen. *They perceive who are worthy of the fauour of the celestiall power, to whom they not only wish well but do their endeavour that they may reconcile God to those who desire to serve him, & do pray together with vs.*

L 8. contr.
Celsus.

S. Cyprian saies. *In Paradise a frequent & copious multitude, no secure of their immortality, expects vs, & are solicitous of our salvation.* And S. Ierom speaking to Vigilantius. *Thou, iust in thy libell that whilst we live we may mutually pray for our selues: but after we are dead no mans prayer is heard for another &c.* Is not this the voice of our times? But the Saint answers. *If the Apostles & Martyrs being yet in body can pray for others, when they ought to be solicitous yet for themselues, how much more after crowns, victories, & triumphs? As if he should say, that now they have more reason to pray for vs.*

Serm. de Im-
mortal.

Adver. Vigi-
lant. c. 3.

But more to our purpose, S. Augustin makes this argument. *If the Prophets with that small part of diuine inspiration could know those things before they came to pass: how then shall not these immortall know them, being passed, seeing that in them the Lord is all in all? Which also, he declares thus. If the Prophot Elizeus absent in body, saw his seruant Giezi receiving the gifts which Naaman gave &c. how much more shall the Saints see all things? True it is, he speaks there of the knowledge of the Saints in their glorious bodies; but that makes no difference to our subject; for we speake here of a spirituall action, independent of the body; for our intellectuall power depends not on the body, but in its first motion of the senses; for we know many things, which our senses cannot attaine vnto. Whence in the beginning of the same Chapter the Saint argues. I have never seen the rest & quiet of the Saints, by the*

L 20. de Ci-
uit. Dei c. 22

L 22. c. 29.
4. Reg. 5.

by the senses of the body; but I have seen it by the mind, that is, by the understanding. Alas how little, or what is our understanding in comparison of that exceeding excellency? And concludes. The holy Angels according to their measure, know the same, but men do not know it in a farre lower degree, although other wise they excell in sharpness of understanding. And beneath prosecuting his former argument. Elizeus, saies he, saw his servant receiving gifts where he himself was not: shall therefore the Saints stand in need of corporall eyes to see those things which are to be seen, which Elizeus being absent stood not in need of to see his servant? For when that which is perfect is come, neither now the corruptible shall any more aggravate the soule: & no incorruptible thing shall hinder. The Prophet said that he saw this thing with his heart wonderfully aided by the divine power, as no man doubts. But how much more shall all abound in that gift, when God to them shall be all things in all?

Moreover from the same place, I argue thus. If there be any difficulty in this it is by reason that they cannot know corporall things, or by reason of the distance. Not the one, for as the Saint there saith. *Intelligible things are to be seen by the aspect of the understanding, & corporall things may be seen by the spirit, and bodies are seen by the spirit*, for the object of the understanding is all things that have a being. Now the other difficulty may well have place in the senses, but not in the understanding, which sees things past & to come, as well as those present: & knowes things absent without any limitation: as, I vnderstand the East Indies which I never saw: & the Marchant knows his profitable commodities there, as well as if he were there present.

L. de ver.
vit. c. 39.

In another place. *When our soules contemplate any thing according to God, & aske either in heart, or tongue, or voice, any thing to be granted to them by the Saints: the souls of the Saints, to Whom it is all one to heare & to see, & on the other side beholding, not the voices, but the Words, obtaine for them what things are desired.*

L. 10. Moral.
c. 13.

S Gregory the great saith. *It is not to be beleevd that those who internally see the clarity of the omnipotent God, should be ignorant of any thing out of him. And againe. For the eternall inheritance all do behold God With common clarity: What is there which they know not, whereas they know him Who knowes all things?* I will conclude with the saying of S. Bernard. *Hath the celestially habitation hardened the souls whome it admits? or deprived them of memory, or despoiled them of piety? Brethren the latitude of heaven*

Serm. 2. de S.
Victore.

nor: exhilarate
mind

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minds, alienates them not: contracts not the affections, but extends them: the memory by divine light is cleared not obscured. In the light of God we learne what we know not, & what is learned is not forgotten. Those supernall spirits, who from the beginning inhabit heaven, do they, because they dwell in heaven, despise the earth? & do not they rather visit & frequently resort therto? And speaking of S. Victor he saies. Now in revealed face he contemplates the glory of God absorpt indeed, but not forgetfull of poor mens clamours.

Serm. 2. de S. Vict.

In fine. The Devils doe heare any one who calls vpon them by Gods permission and shall we think that the Saints and Angels of heaven cannot heare vs? the effects of the one dayly experience manifests; and shall we doubt of the other? hath God given more power to the one than to the other. or hath God made the one lesse able to heare our prayers and lesse powerfull to relieue our necessities, than the other to doe vs mischief?

D. I remember you have formerly said, that Sacrifices were proper only to God: why then do we say Masses to Saints?

M. The Church honours God in his Saints, & makes a memory of them in the Masse, but never saies it to the Saints, as the Holy Councell of Trent hath declared in these words. *Although sometimes the Church is accustomed to celebrate Masses in honour & memory of the Saints, yet it doth not teach Sacrifice to be offered to them, but to God alone, who hath crowned them: Whence the Priest is not wont to say, I offer Sacrifice to thee O Peter or Paule, but giving thanks to God for their victories he implores their aide, that they in heaven would vouchsafe to pray for vs, who celebrate their memory on earth.* Which determination is no other than what S. Augustin for his time did expressly declare, as followes.

Seff. 22 c. 3.

We erect no temples, Altars, nor Sacrifices to the Martyrs, because not they, but their God, is our God; We honour their memories as God's Saints &c. And who ever heard the Priest at the Altar that was built in Gods honour, & the Martyrs memories, over the Martyrs bodies, say I offer unto thee Peter, or thee Paul, or Cyprian? sith he offers their memories to God who made them men & Martyrs, & advanced them into the society of his holy Angels in celestiall honour, so at that solemnity we may both give thanks to that true God for their victories & be encouraged to endeavour the attainment of such crownes & glories as they have already attained, still invocating his help by renewing their memory. Wherefore all the religious performances done there at the Martyrs solemnities are ornaments of their

L. 8. de Civ. Dei c. 22.

L. 10. de Civ. vii. c. 4. their memories, but no Sacrifices to the dead, as unto Gods And afterward concludes. *Wherefore we neither Worship our Martyrs With Gods honours, nor offer Sacrifice to them.*

L. 22. c. 10. And again *There is none dare say a Sacrifice is due but unto God alone: And beneath. But who ever sacrificed but to him, whom he knew, or thought, or feigned to be a God? And again. We make no Gods of our Martyrs: the Martyrs & we have both but one God, and no more. And beneath. We build to our Martyrs no Temples, but only erect them monuments, as in memory of men departed, whose spirits are at rest in God: We erect no Altars to Sacrifice to them; we offer only to him who is both their God & ours: at which offering those conquerors of the world, as men of God have each one his peculiar commemoration, but no invocation at all: for the Sacrifice is offered unto God, though it be in memory of them, & he that offers it is a Priest of the Lord & not of theirs & the offering is the body of our Lord which is not offered to them. See S. Augustin also l. 20. contr. Faust. c. 2. 1. where he hath the same as above.*

D Was it the custom in the primitive Church to celebrate Masse in memory of the Martyrs?

Ep. 3. & 4. Tract. 84. in 10.

M. The Authority of S. Austin might suffice to authenticate it. But long before him Pope Felix in a Roman Councell condemned the opposers of it, & ordained that their memories should be celebrated least their memories should be extinguished & their worship neglected. And S. Cyprian in many places; particularly l. 2. Epist. does not only mention the practice of it but does it himself also. And S. Augustin tels the reason. *We keep not the memory of Martyrs at our Lords Table, as we do of others who rest in peace, that is, for the intent to pray for them, but rather that they may pray for us & we follow their steps.*

L. 7. Reg. Ep. 29.

To these we may add many other Fathers, who frequently occur. S Gregory shall suffice for all: who saies. *We have all the names of the Martyrs with their severall passions or Martyrdoms each day in one book, & every day we celebra'e Masse in their memory.* And indeed we want no more testimonie then the common Liturgies of the Church, even from the time of the Apostles.

This place would require an explication of the reverence Christians beare to the Crosse & Images: but because I shall have occasion hereafter to speake of them, I will refer them to their proper places. Wherefore I shall now speake of such ceremonies as are to move vs to devotion, & which are for ornament, to encrease reverence in the hearts of the faithfull. And first of Holy water.

CHAPTER XVII.

Of Holy Water.

D. Why does the Church ordaine holy water to be made & vsed?

M. The wise man gives this counsell. *Before prayer prepare* Eccl. 18. *thy soule, & be not as man that tempts God:* the Church by this Holy water puts vs in mind of the preparation we ought to make before Masse, least that in doing it irreverently or vn-devoutly we should provoke the wrath & indignation of Almighty God. And to this end she exhorts & invites each one to make vse of it, both in going to, & coming from the Church, & in taking it, to say the verse of the Psalmist. *Thou shalt sprinkle me With hyssope, & I shall be cleansed, thou shalt wash me & I shall be made whiter then snow.* And afterwaies it was extended to other occasions.

Ps. 50.

D. Was the vse of Holy water in the primitive Church?

M. Pope Alexander the 5. Pope from S. Peter, made this Decree. *We bless for the people Water mingled With salt, that all who are sprinkled therewith may be sanctified & purified: Which we command all Priests to do.* Which cannot be said to be his Invention, (although his authority might suffice for all Christians, both for his power & sanctity, which God crowned with the laurell of Martyrdom) but he plainly tels it as a custom, & then gives a command. So the Popes vsually make such Decrees for the more conformity & generall observance of such things, as are for the good of souls according to former vse & practice: so that we may well say, that this Decree supposes the vse of it before: & consequently from the Apostles times. But let vs heare his reasons. *For if the ashes of an heifer being sprinkled, did sanctify & cleanse the people: & if the bitterness of the Water was made holy by the Prophet Elizeus With salt sprinkled therein: by how much more being sanctified by divine prayers, may it take away the sterility or badnes of human things, & sanctify, cleanse, & purge the polluted, & multiply other good things, & avert the deceits of the Divell & defend men from extravagant phantasmes?* And he adds another argument. *If we doubt not but that the sick were healed by the touch of our Saviours garment: how much more by vertue of his words may the Elements divinely hallowed bring health of body to the frailty of human nature?*

Hebr. 9.

4. Reg. 13

In con

L. 8. Conf.

Apost. c. 35.

In confirmation of what I said that Holy water was an Apostolical Constitution, S. Clement affirms that S. Mathew did institute the use of Holy water, & relates the rite or manner of the blessing thereof by him prescribed. And such hath bin the custome & Tradition of the Church in generall. In England it is a vulgar Proverb even to this day. *He loves him, as the Druell loves Holy Water.*

D. Whence did the Church take this custome?

M. It suffices all good Christians, that such is the custome of the Church: which sufficed great S. Augustin who said, *If the authority of the divine Writ prescribes any thing, it is not to be doubted, but that we ought to do it as we read. In like manner if the Church through the World uses it, for to dispute whether it be so to be done, is most insolent madness.* And again *In these things of which the divine scripture hath not certainly ordained, the custome of the people, or the institutes of our superiours are to be held for law.* Origen. saies. *There are many things in the Ecclesiasticall observations which necessarily all ought to do, but their reasons are not manifest to all.*

Ep. 86.

Hom 5. in
Num.

Nevertheless for the satisfaction of your pious desire, I shall briefly set down some probable grounds thereof taking my rite from the benediction of it; wherein the Church alleages for the salt, the example of Elizeus who putting salt into the waters made them sweet & usefull. And for the water gives this reason, because God has ordained the greatest Sacraments in the substance of waters. From whence we may gather that therefore the Church makes use of salt & water, as being used in the old & new law in Sacramentall & mysterious actions.

Levit. 2.

Num. 18.
In Hiero-
solyb.

As of salt, may be seen Levit. 2. where God commanded that in every oblation they should offer salt which mystically did signify purity of mind & intention; & is an Embleme of wisdom, prudence, discretion. Salt also according to the Scripture & use of Gentils was held as a symbole of amity & friendship. In the place before cited it is called *the salt of the covenant*, that is, as a perpetuall covenant. *A Covenant of salt it is for ever before the Lord.* And Pierius saies that by salt, the firmness & perseverance of friendship is signified. Whence many Gentils did esteeme it an ominous thing that the salt should fall on the table, as if it did portend or foreshew the rupture or breach of amity or friendship: whence originally comes that foolish superstition of many, who beleeve that some ill fortune will betide them, when the salt falls. In fine in a mysticall sense salt was used in Sacrifices to signify the purity & incorruption of soule & body in the offerer, & the stability & excellency of what was to be offered, with prudence & discretion, according to the Law.

In like manner the use of water was very frequent. For the Priests being to enter into the Tabernacle or Temple did wash their hands and feet in the Laver appointed for that end. And by this ceremony were put in mind of what purity of heart was requisite, to such Priestly functions. Which was a figure of what is now done in the Christian Churches, wherein such vessels are set at the doore of the Church, or neare therto, that every one who goes in or out, might use this holy water. Which was also aptly figured by the waters of expiation, which did sanctify & cleanse the polluted.

*Num. 19.
Jo. 9.*

Elizeus also commanded Naaman to wash himself in the waters of Jordan, & thereby he was cured of his leprosie. And our Saviour sent the blind man to the waters of Silo, where he washed & recovered his sight; which is not to be understood as if there were any naturall vertue in those waters, or salt; but that God by these materiall & sensible signes, as instruments proper to our mortall state workes those effects; even as he does, (but in a more efficacious way) in Baptisme, where by the externall washing in water, our soules interiously are washed from sin.

In the primitive Church, after the example of our Saviour, who before the institution of this Sacrifice did wash his Disciples feet, Christians were wont to wash their feet. Whereof S. Ambrose, S. Augustin, S. Cyprian, & others give many my-
sticall significations, I shall only take those, which are to my purpose, S. Bernard, following the steps of the Primitive Fathers, calls it a Sacrament, that is, a symbole, type or figure, as having a mysticall signification or vertue of remitting our daily sins. S. Ambrose saies. That the washing of the head, is that in Baptisme which takes away actuall sins: & the washing of the feet takes away the reliques of Originall sin, that is, the motions of sensuality & concupiscence, strengthening our good affection, & resisting the allurements of the flesh, world, & Devill. S. Augustin & S. Bernard explicate the self same in other words to wit, that it signifies the spirituall washing of our soules from terrene affections, filth contracted thereby, & our daily defects. Whence S. Ambrose speaking of S. Peter, whose feet our Saviour was to wash, saith. Peter was cleane, but the soles of his feet were to be washed, for he had sin by succession from the first man when the serpent did supplant him & drew him into error. His feet therefore were to be washed, that the hereditary sins might be taken away.

*Serm. de Ca-
na Dom.*

*L. de ijs qui
Frisianus
c. 6.*

De Init. 6.

D. I see the use of salt & water for pious ends, & to spirituall effects, from what you have said. But why are they here mingled together?

M. The

M. The water puts vs in mind of our Baptisme & the salt of the purity & incorruption acquired in this Sacrament: so that by both mingled together, we are to reflect on the Sacraments, & on the promises we made therein. Moreover this water signifies the contrition we ought to have of our sins: & the salt the mortification & penitentiall acts, which should accompany such contrition. The water alone may be said to be Baptisimall, but with the salt it is penitentiall. It doth not suffice vs to be washed with water, but we must be purified & seasoned with the fire of ardent love. The water cleanses but the salt preserves the soule. By water we are born in Christ: by salt we are strengthened in the Holy Ghost. Finally to omit other considerations; this mixture of salt & water fitly represents the Incarnation: By the salt is represented the Eternall Word of the Father: By the water human nature, wherto the Word was vnited.

D. What are the effects of Holy water?

M. We may gather the most of them by what has bin said already. Neverthelesse to content you. I will briefly set them down here, principally from the intention of the Church in the benediction therof. First, that it is profitable to the soule & body of them who vse it. 2. That by vertue therof we are defended from all phantomes or vaine visions. 3. That we are protected from the power, craft, & deceit of the Devill. 4. To expell & drive away evill Spirits out of the places where we are. 5. To free vs from the assaults & temptations of the wicked enemy. 6. To expell all evill thoughts & suggestions wherwith we may be tempted. 7. It hath vertue against tempests & lightning. 8. It hath vertue to cure diseases. And lastly, as S. Thomas & the Schoolmen commonly teach, it hath vertue to extinguish veniall sin. Or, as S. Augustin saith, *our daily defects*. And we may apply by the same reason all the effects which the Holy Fathers attribute to the washing of the feet, if it be don with the like devotion, & consideration: not doubting but that this Holy water, by the power & goodness of God, may take the like effects as the waters & salt above specified.

The faithfull therefore entring into the Church, or being to heare Masse, with a lively faith sprinkle themselves with this Holy water, tacitely praying God that they may be cleansed, & with purity of mind may enter into that holy place, & performe that action to Gods honour & their soules good.

D. Give me some examples of the effects of this holy water.

M. Pope Alexander, as in the beginning we have noted
affirms

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affirms that it was used that all might be sanctified & purified: & then they believed that it was profitable for human necessities against the deceits, illusions & williness of the Devill, & for the sanctification of the polluted. S. Epiphanius, (as Baronius notes,) relates that one Ioseph a converted Jew did dissipate the illusions of his fellow Jewes by Holy water. Theodoret also, (saies the same Baron.) recounts that S. Marcell Bishop did chase away by Holy water the Devill who hindered the demolition of a heathenish Temple. S. Hubert by Holy water did free one from the violent phantomes of the enemy. I might here add many more examples even of these our times: but these shall suffice.

I will only add some examples of its vertue in order to the health of Body. S. Chrysostom by Holy water did cure a sick man. S. Gregory of Tours relates that S. Quintian in the year 506. by sending Holy water wherewith the sick were sprinkled did cure the family of the Senatour Hortensis from a violent fever. S. Gregory the great tels vs that S. Fortunatus by it did restore to its former state the broken thigh of a certaine Goth. S. Anselme did restore the sight to a blind man by it. S. Malachy did heale a woman from a canker. S. Oddo did cure a lunatick. Of this we have many examples in these our times in the Indies newly converted. I might also here alleage many examples out of our own country, which happen daily, & many have experienced in themselves.

D. I Would willingly know from whence this Holy water hath such effects?

M. The principall & sole efficient cause (as I said before) is the power & will of God, who hath left such ministeriall power in his Church, wherto he hath given authority in his Name to cast forth Devils, & evill Spirits, to heale the sick, to remit sins, & such like. The materiall Cause, is sensible or externall things, applyed by the same Church to spirituall effects: which the Old & New Testament warrants, Our Saviour himself giving examples thereof, by vsing spittle, clay, washing with water, curing by the hemme of his garment, & giving power to his Disciples with oile to cure the sick: which they did also by their handkerchiefs, yea by their shadowes & such like for the greater manifestation of Gods glory & power & the good of our souls which is the finall end of all such sensible signes & Sacraments.

The formall cause by which such effects are wrought is the Benediction, which consists in the exorcismes & Invocation of Gods name. The Exorcisme declares the power which is given to Priests. The Invocation implores Gods concurrence thereto, or rather that it may take effect in those who use it.

Ad an. 327

Ad an. 389

*In ejus vita
Fr vit. S.
Quint.*

*L. 1. Dial.
c 20.
Edmerus.
l 2. ejus vita.
Bernard. in
ejus vit.
Petrus Da-
mian. in eius
vita.*

Math. 16

An Appendix to the same Chapter.

D. **W**hat meane you by Exorcismes: which seems to be a new Invention?

M. Exorcisme is a greek word, signifying Adjuration
L. 2. de Of. which S. Isidore deciphereth thus. A word of incantation or
fic. Eccl. c. 20 rebuke against the unclean spirit made on those who are
possessed or such who are to be baptized, whereby the most
 wicked power of the Devill & his inveterate malice
 & violent incursions or assaults may be expelled &
 driven away: & this not only from the persons & places, but
 also from any materiall thing vsed in order to any spirituall
 effect: but principally in Baptisme. Whereof the Holy Fathers
 make frequent mention. Iustin Martyr Dial. cum Tryph.
 Tertull. l. de Præscript. c. 4. & l. ad Scapulam. S. Cyprian. Epist. ad
 Demet. Cyrill. Catech. 1. & 2. Chrysost. Hom. de Adam. Basil.
 de spirit. c. 26. Rabanus l. 1. de Instit. c. 27. S. Ambrose before
 cited c. 3. S. Aug. l. 1. de Nupt. c. 20. 29. & l. de Symbol. all
 grounding themselves on the example of our Saviour who
Mar. 1. threatened the unclean spirit, commanding him to go out
of the man and againe. He threatened the unclean spirit
Mar. 9. saying to him, Dasse & dumb spirit I command thee go
out of him, & enter not any more into him. The like
 we may read Luc. 4. Math. 17. And he gave this
 power to his Disciples. Which S. Paul Aët. 16. practised, when
 he said to the evill spirit, *I command thee in the name of*
Jesus-Christ to go out of her. Concil. Carthag. 4. Can. 7.
 describing the severall Orders, hath this description of the
 Exorcist, saying. Let the Exorcist, when he is ordered, take
 from the Bishops hand the book wherein the Exorcismes are
 written; the Bishop saying to him, receive and commit to
 memory, and have power to impose hands on the possessed,
 whether Baptized or Catechuman.

From hence the Church vses this Exorcisme on the salt &
 water to expell the power of the Devill from Gods creatures,
 & that by the vs of them Christians may be freed from his at-
 tempts as is declared before. And to this end makes prayer to
 God that by Invocation of his holy Name, & by vertue of
 the Holy Crosse wherewith the salt & water are signed, the
 faithfull with devotion & faith may apply it for the ends
 aforesaid & obtaine the foresaid effects.

D. Wherefore then is it called Benediction or Blessing of
 Holy water?

M. Because Benediction occurs frequently in this treatise.

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I shall briefly here explicate it. Benediction then is diversly taken: for God blesses vs, and we bless God: the benediction which we give to God, is no other then to praise God; or to give thanks to him; or to sing his glory, which is frequent in the Scriptures. And in common manner of speech when we say, blessed be God in all things; or as S. Iohn saith. *To the Lobe Benediction & honour & power for ever & ever.* On the other side Gods benedictions are his gifts & graces, which he imparts to his creatures, for which in the feare of God we may make supplication & prayer; & this according to the common acception is called benediction, which is no other then a deprecation for Gods benediction, in which sense we take it here. Benediction then is taken for prayer wherby some speciall sanctity is imparted or desired to persons or things, so that they cannot be transferred to profane vses, but are as dedicated to Gods service for spirituall effects by Invocation of Gods holy name.

Apos. 1.

Which S. Paul warrants saying. *Every creature of God is good, & nothing to be rejected, that is received with thanksgiving, for it is sanctified by the word of God & prayer.* On which place you may do well to read the Rhemish Annotations. Now although that the Apostle speaks there of the benediction of meate, yet we may apply it to any other thing, which may be sanctified, offered & consecrated to God, as may be seen in the Temple & all things belonging thereto; & the manner how such things are sanctified or blessed is by the word of God & prayer: by the Invocation of Christ, or the holy Trinity who made all things by his word, & can as easily give all things as he hath promised them to all who invoke his holy name. And may we not vnderstand it in the word, that is in the name, power, & vertue of God, which we must invoke by prayer?

1. Tim. 4.

After this manner the Church in all her Benedictions invokes the name of God by her Priests, who by their Ordination have power to bless & sanctify such things as are Sacramentall or for the spirituall profit of our souls. So she blesses Altars, Chalices, Corporals, & such like, for the use of the sacrifice, as also bread, candles, & such like for the pious use of Christians. And to omit other things, she ordaines that the Priest should bless the Holy water for the ends before said, to dispose them to greater piety, & sanctify their soules & bodies.

If we read the books of Moses, we shall find that the Priests had power to sanctify the people, & all things which were required to their Sacrifices. I will produce some examples.

Exod. 29.

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by Exorcismes) the Altar & sanctify it (by Invocation or prayer) & shall be most holy: every one that shall touch it shall be sanctified. And in the next Chapter. Thou shalt anoint the Tabernacle of Testimony, & the Arke of the Testament, & the table with the vessels thereof, the candlesticks & the furniture thereof, the Altars of Incense, & of the Holocaust, & all the furniture that pertains to the service of them. And thou shalt sanctify all, & they shall be most holy. The like we may find in other places frequently; from whence I take this argument.

If the Priests of the Mosaicall Law, had such power to sanctify & bless the people & Altars, Tabernacles, & all the furniture, which belonged to them, and by such expiations & sanctifications, the persons & things so expiated & sanctified were most holy: Surely the Priests of the Law of Christ Iesus (whose power is farre greater, & Sacrifice excelling all their Sacrifices, working more efficaciously in our souls; who have authority to baptize, consecrate the Sacred Ene, remit sins) can also sanctify & bless the faithfull people, & such things as appertaine to the holy Sacrifice, and other things which may conduce to the working of their salvation. And in like manner the things so blessed or sanctified are holy. Whence we in our language properly call it Holy, whereas other Nations call it blessed water, or Water blest, which hath a reference to the action, that makes it holy, & we express the effect by the name of Holy water.

And that such hath been the practise of the Church is manifest, by what we have seen already warranted by the example of our Saviour, when he blessed & multiplied the five loaves & two fishes. S. Mark & S. Luke express the same. And with this benediction or blessing he instituted the Holy Sacrament of the Eucharist. In the latter end of the 2 Part I shall have occasion to speake of Benediction: vvhether I will conclude this subject here with the Decree of the 4. Council of Ments in these words.

We follow the ancient custome in the Church when in the word of God, by prayers we prepare salt waters, & any other things for the use of the faithfull; which custome we ought to reprobate who considers with himself, that the Church amongst other helpes as well for the increasing as conserving of their soules health & profit, hath also received power of exorcising against the irachories of the Diuill: & to avert other noxious mischiefs: Which power the Church exercises to the profit of the faithfull by an small things: & shewin undoubtedly the followe or imitate

Mat. 14.

Cap. 39.

CHAPTER XVII.

the examples of the Saints, who are said to have used corporall things by divine command to produce certain effects: Which custome we command to be observed in the Churches, provided that the Pastors diligently teach the people, that the effects which are obtained thereby, are not to be attributed to the efficacy or vertue of the things in themselves but to the operation of the divine power, by the invocation of the powerfull name of our Lord: & that they take heed least any presume to abuse such things to wicked superstitions.

D. I have one thing more to aske, wherefore doth the Priest in sprinkling the holy water, & Christians taking it, say that verbe of the Psalmist. *Thou shalt sprinkle me with Hyssop.* Psal. 50. &c?

M. It is the frequent custome of the Church to use the words of the Scripture for the devotion of the faithfull in some pious sence: although it be not the same with the littell sence of those words in that place. And therefore, as the holy water hath a mysticall signification principally in order to the soule: so the Church takes these words in a mysticall sence importing the principall effect of the holy water, which is to purge & cleanse our soules from sins, & sintull affections, as is formerly declared.

Besides: both for its former vse, & mysticall signification, it may fitly be applyed to this action. For it was used, nay instituted by God himself, for cleansing from uncleanness: to which end they were to dip hyssop into living water with ashes, & sprinkle therewith all the tent, & all the implements, & the men, & so be freed from pollution or contagion. And again: this hyssop dipped in sparrows blood, did serve to cure the leprosie, by being sprinkled therewith. From whence comes the vse of sprinkling holy water, figured thereby. Now for its signification, it agrees with the effects of Holy water: for as the Physicians say, Hyssop hath a certain vertue of purging principally the lights or lungs, & to mitigate the paines of the stomack. Which S. Ierom on the foresaid Psalme thus applies. *As the caribly Hyssop is apt to cure the lungs, to binder inflations or swelling of wind: so man sprinkled with celestiall hyssop that is with humility of heart, is purged from all malignity of pride.* S. Augustin makes an application from the 2 effect saying. *Hyssop is a simple or low herbe purging the stomack, & signifies the humility of Christ: for we are cleansed by Christs humility. Christians entering into the Church, ought to be sprinkled with this Hyssop of humility, that taking this Holy water with humility, devotion & compunction they may be cleansed & purged from*

Numb. 19.

Levit. 14.

In Ioan. 19.

all pride & vanity, & with purity of heart, they may be prepared for the better participation of the sacrifice, and Sacraments.

CHAPTER XVIII.

Of the Church.

SINCE you have thus spoken of the holy water which is taken at the entry into the Church, I shall desire you to tell me what the Church is.

Psalm. 78.

M. We may with grief say, *Deus venerunt Gentes*, for we have not the happiness now to enjoy our Churches, & instead of Churches we are forced to use ordinary chambers, & poor-rooms to celebrate the divine Mystery in: so that in writing for the present times I shall omit many things, which might be said of the material Churches. I shall only say, that as we have the self same Sacrifices, so we ought to have the same devotion to it, in whatsoever place it is celebrated: & the very consideration of the want of such Churches, should move us to repent of our sins, which are the true cause of our desolation, & stir up our hearts to make humble supplication, & fervent prayer, that God would avert his wrath, justly provoked, from his servants. Which cannot, in my opinion, be done better, then by saying devoutly the forsaide Psalm which is in the Primer after the Litanies with prayers proper for it.

And on the other side, to raise up our hearts, contemplating the primitive times, when the first Christians, by reason of great persecutions, were forced to serve God in the same manner. O that we would imitate their fervour & piety, their zeale & charity; when instead of sumptuous material edifices, they laboured more to raise the spiritual Temples of the Holy Ghost, adorned with all manner of vertue & enflamed desires of suffering for the love of him, who suffered for us: more greedy of the Cross, then we are of this cross which we so much esteeme nay run after it; that thereby they might ascend to the celestial Tabernacle.

We may also reflect upon the times of Antichrist who shall destroy all Christian Churches, at least shall labour to bring them all to ruine as the enemies of Christ have alwaies done. And we have great reason to suspect that his time is not far from

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from vs; with the precurrent signes are manifested. And if any one would peruse S. Hippolitus his discourse at those times he would easily see how agreeable his foretelling are to his Maximes of abjuring the Cross of Christ, his doctrine & Sacrifice & particularly in the ruin & destruction of Churches, & other holy places.

D. I shall desire you nevertheless to speake somthing of Churches in as much as may serve for the encrease of devotion in those who come to such places, where the dreadfull Sacrifice of the Masse is celebrated.

M. There is indeed a great reverence & respect to be had to places dedicated, blessed & consecrated to Gods service, but principally in regard of the Sacrifices & Sacramentall actions which are performed; & above all, in that God hath pleased to abide in them by glory, grace, & benediction. For as Christians or Gods servants assemble & gather together in such places from whence they beare the name of Churches, in Latin Ecclesia; which as S. Cyrill saith signifies a convocation or assembly, there to offer their Sacrifices, vowes, & prayers: so God in a peculiar manner is said to abide therein. Whence it is properly called, the House of God dwelling amongst men. Our English word Church, or Kerke, may be said to be a contraction or derivation from the Greek word *Kupianon*, in Latin *Dominicum*; which is as much to say as our Lord's house from the consecration of our Lords body in them: & so were Churches called in primitive times *Kupiana* by Constantinians command as Eusebius witnesses.

The Patriarch Iacob contemplating God appearing vnto him by his Angels in Haran, trembling said. *How terrible is this place! this in no other but the House of God & the gate of heaven.* But surely we Christians have greater reason to say so: for the Church with vs, is truly the house of God, & the gate of heaven. What was then said, was but in shadow or figure of the true Churches of Christ Iesus wherein as in his house, God dwells in a peculiar manner, by a spirituall reall & corporall presence. For here he communicates his grace vnto vs & here the Sacraments are imparted vnto vs: here we are made partakers of Christs merits: & here Christ Iesus God and man, is really & corporally present. Finally it may well be called the gate of heaven, for in it Heaven gates are opened vnto vs by Baptisme.

Out of other respects the Church is called Basilica or Royall Pallace, or house: because the King of Kings is there to be served with due reverence and honour. It is also called a Sanctuary where in all things are holy, requiring sanctity in all who enter therein. Whence our Lord ioyned it with the Sabbath

Orat. de
conf.

Catech. 18.

Gen. 28.

Levit. 18. Sabbathicall precept saying: *Keep yet my Sabbaths & fear my Sanctuary*: feare, that is vse all reverence therein, & let no vncleaner enter. For as God commanded that they should make him a Sanctuary so he promised that he would be in the midst of them, to wit, of his people.

2nd. 25. no vncleaner enter. For as God commanded that they should make him a Sanctuary so he promised that he would be in the midst of them, to wit, of his people.

It is called a Temple, as *Templum amplum*, from the high roofes, which the Churches ordinarily have: which name is not so much vsed among Catholicks. For S. Ierome in Aureliam, takes it in a bad sense saying, *that Iulian the Apostate did turne the Churches into Temples*. And in France they commonly call the Hugonots Churches Temples. Catholicks therefore vse rather the word Church. So S. Paul calls it. And S. Clement saying. *Be not absent from the Church, rising in the morning to it before thou undertake any Work*. And again. *Go to it at evening and give thanks to God for: the things he bestowed on thee*. Well he sends vs to the Church to pray, for it is termed an Oratory, or place appointed for prayer. Whence our Saviour saies, *that his house is the house of prayer*. By all which names, with many others of the like nature, we may gather what we are to do in the Churches or places ordained for Gods service; or whosoever this holy Sacrifice is offered.

1. Cor. 11.

L. 1. Cor. 11.

Apost. c. 36.

*D*f it be not troublesome, I would willingly know when Churches were ordained.

M. Although this be from my purpose in this place; yet for your satisfaction I will briefly touch it. And I might vige

some places so ordained by building of an Altar, wherof I shall treat in the next Chapter; but I will take my rise from God's command of making the Tabernacle as also from Salomons Temple. And when that was burn't, God commanded it to be built again by the Prophet Aggeus. Of this Temple the Iewes had such an esteeme & reverence that even in their captivity, they were wont, when they prayed, to turne themselves towards it. Besides the Iewes had many holy places, which they held in great honour. So that we may say, that as God commanded a sanctification of a certain time so also the Dedication of some sacred places: which may be said to be an Appendix to the commandement of the Sabbath, for the more religious observance of the solemnity; which are also commanded in observance of the Dedication Feast, & zealous correction of those who prophaned the place, which was the house of prayer.

Exod. 25.

1. Reg. 8.

Which also the Apostles commended by their going vpto the Temple to pray. S. Luke saies, *they were alwaies in the Temple praying & blessing God*. But the first Christian Church was that which S. Luke calls *Cœnaculum*, an vpper chamber which S. Mark files a Refectory, or great chamber, where

c. vii.

CHAPTER XVIII. 97

our Saviour made his last supper. Here as the Text saies, *the Apostles were persevering with one mind in prayer, with the Women, & Mary the Mother of Jesus.* And here the Apostles received the Holy Ghost. Here the first Generall Councell was celebrated. So that we may say, that this place was consecrated by Christ Iesus, dedicated by the Holy Ghost, & frequented by holy persons, Mary the Mother of God the Apostles & Disciples of Christ Iesus, in order to prayer with prayings & blessings: which we may say to have been in Sacrifice. Whence we may well call it a Church; which as I said before, is only a place where the Christians did make their Assemblies for such ends.

Now for 300. yeares after Christ, the Christians being vnder the yoke of persecution, could have but very few formall Churches of any great structure; but were forced as I touched before, to make their Assemblies in private places: many times vnder ground in caves, where notwithstanding with great devotion they offered Sacrifices, or sayd Masse & served God in prayer. Nevertheless we may read of Oratories or Chappels, yea great Churches, made in those times: wherof some of them after the Conversion of Constantine were amplified & built vp with stately structure. In particular that of the Cœnaculum before mentioned, by that famous Empreſs Hellen our Country woman, where to this day there is a Convent of Friar Minours, the place being much honoured even by the Turkes. And that renowned Emperour Constantine did build many stately Churches as many other Princes did afterwards which are too many to be enrolled in this little Treatise.

I only inferre, that it is, & hath been the custome of Christians to have such places dedicated & consecrated for Gods service: or at least, appointed for that end. Not but that we may & ought to pray & serve God in all places & times. Whence S. Paul desires that men *pray in every place.* We may indeed pray in all places, in the fields, in the woods, shops or whatever place else: but it hath alwaies been esteemed, as well for the Sacrifice & helps that we may receive by our prayers in the Church, that it is more profitable to pray there, then else where.

D. Pray Sr give me your reasons thereof?

M. I shall willingly; & so make an end of this subject. And I shall begin with S. Chrysostom in these words. *Some do say, Ho. 3. do Dm we can pray at home (which was an objection made in his Nat. time too too well learned in ours) but we heare Homelies & doctrine only in the Church.* Wherto the Saint answers. *O man thou dost trust thy self for although thou hast also liberty*

berry to pray to God at home, yet thou canst not pray so well in thy house as in the Church, where there are so many Fathers, where the cry raised in happy society, is carried to the immortall God. Thou dost not equally obtaine thy desire, when thou dost alone beseech our Lord, & when thou prayest with thy brethren: for in this there is something more to wit concord, constant bond of love & charity, & the cry of Priests For the Priests for this end do rule, that the peoples prayers, which of themselves are weak, comprehending those more forcible prayers, may be carried together into heaven.

I. a. Conf. From whence we may make these reasons. First the Church is a house of Prayer as we have seen above: S. Clement commands the Bishops or Priests to advertise the Catholick people to frequent the Churches morning & evening: & that Apostasy happens not but in default of frequenting the Churches. And Saint Ambrose esteemes not fasting to be meritorious without going to pray in the Church. His words are. Do you think that he fasts, who goes not to Church early in the morning?

1. Prayers made in the Church are of more force where there is one heart, & one voyce of many praying, & the force of the bond of charity, which unites the Catholick peoples votes with the Clergies. This conspiracy of wills to God, is the conjunction of love & charity, which makes the publick prayer to have more force & vigour then the private.

3. Prayer made in the Church, is a publick Invocation, praise, & Adoration of God before the whole Assembly, & therefore more honorable & more acceptable to God, who dwells therein, & there exhibits himself unto vs; & more readily heares our requests; according as he promised to Salomon saying. *I have sanctified this house that I might put my name there for ever & mine aies, & my heart shall be there for ever.*

4. Prayer in the Church, is more available: for there it is ioyned with the prayers of all who are present, & thereby it is holpen with their prayers & merits, & principally of the Priest who in a peculiar manner offers his Sacrifice, & Divine Office, for all who are present, as I shall declare in the 1. Part. Wherefore if any ones prayer be tepid, distracted, or negligent, being ioyned to other fervent prayers, it is carried to heaven in a more acceptable manner.

Lastly: to omit many other reasons; The prayer in the Church gives good example, & edifies others. Wherefore the Psalmist saith, *I will declare thy name to my brethren; in the midst*

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*midst of the Church J will praise thee. And again. With thee is
my praise in the great Church. J will render my voices in the
sight of them that feare thee*

I might add here the merit of such Saints, whose reliques
are in the Churches: but because we have now no such
Churches J forbear to speake thereof. I omit also to speake
of the presence of Angels, wherof J have treated already in
the 8. Chapter. These with the motives of hearing Masse set
down in the 7. & 8. Chapters may suffice,

CHAPTER XIX.

Of Altars.

D. **A**lthough we have no Churches yet we have
Altars; Pray tell me what Altars are?

M. Indeed we have Altars such as they are, or such as are
allowed by the Church in cases of necessity as here beneath J
shall declare. Now to what hath bin said concerning the mu-
tuall relation of Sacrifice & Altars; to wit that there is no
Sacrifice without an Altar nor no Altar without a Sacrifice:
having formerly proved a true & reall Sacrifice in the Church;
it followes that necessarily there must be a true and reall
Altar: I shall now add in its proper place what this Altar
is.

The word Altar comes from the Latin word *Altare*, which
signifies a high place for to Sacrifice on. So, Ara, as S. Isidore
saith, comes from *ardendo* from burning: because the victims
were burnt thereon: which was elevated above the rest of the
Pavement, for the commodity of the Sacrificer: as also for
to shew the dignity of the place, where the Sacrifice was of-
fered, & is no other than a Table ordained for that end, con-
secrated & dedicated to God: & therefore it is not vnfrequen-
tly called a Table,

D. Are Altars of ancient vse?

M. As ancient as Religion, as may be seen in all Histories. *Gen. c. 8. v. 12.*
The sacred Text abundantly testifies it: for the Patriarks Noe, c. 32.
Abraham, Iacob did vse them. In the other Books of Moyses
frequent mention is made of Altars, erected even by Gods
command. David & Salomon did erect Altars. The Prophets
frequently mention them. The only difficulty that can be
made, is in the New Law, in which our new Vpstarts, deny
the

the use of Altars; & that with good reason: for in as much as they exclude Sacrifices they cannot but deny Altars: which nevertheless they found in all the Churches they have destroyed & ruined & prophaned, I appeale to their own consciences: (I meane of learned men) who ever read Councils, Fathers & Histories that make not mention of Altars? Or can they produce any Christian Nation besides themselves, that hath not them?

If any would take paines to read S. Denis in his Ecclesiasticall Hierarchy he shall find him frequently speaking of Altars & of their benediction or consecration, vnction & rites or ceremonies in consecrating Churches & Altars, which are used at this time in such occasions. Affirming withall that he had them from the Apostles. I might alleage the 3. 4. & 5. Canon of the Apostles: S. Cyprian who discourses of the Consecration of Altars, as also the Decrees of the Primitive Popes concerning Altars. The Holy Fathers assembled in Councils did meet before some Altar or other: as is particularly to be seen in the 4. Generall Council held at Calcedon. I will not stand any longer in a thing so notorious: neither will I repeat what hath been said already in the 4. Chapter. The places of S. Paul 1. Cor. 10. & Heb. 13. which all the ancient Interpreters & Fathers vnderstand of Altars for the Sacrifice of the Masse.

D. Why are Altars consecrated?

M. Durand saith, that the Altars are consecrated for three uses 1. For to offer Sacrifice which is the proper use of Altars: & he proves it out of Genesis, where Noe built an Altar to our Lord & offered holocausts thereon. And we Christians use them for that end; as the 3. Council of Colen expressly sayes. *The Altar is consecrated that thereon a cleane oblation may be offered to God; that is the Sacrament of Christs body & blood, which is immolated in memory of our Lords Passion.*

2. To Invoke the name of God: which he proves out of Gen. where it is said, that *Abraham builds an Altar to our Lord, & called upon his name.* Which the same Council expresses thus. *Here, (that is from the Altar) our prayers ascend to heaven, & God regards our hearts; that is, mystically our hearts are the Altars of God. When we offer up our prayers before the Altar of the Church.*

3. To praise God: which he proves out of the words of the wise man. *David made singers to stand before the Altar.* Whence all Christians turn themselves in their prayer to the Altar: & all Ecclesiasticall persons in the time of the Divine Offices addresse themselves to the Altar in singing or saying the

*Ser. de vnct.
Chrysm.*

L. 1. c. 7.

c. 8.

c. 11.

Ecc. 47.

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their Canonick Houres to praise & glorify God & they do the same in all Supplications, Litanies, & other Ecclesiasticall Offices.

P. What doth the Altar represent?

M. It represents the Table, wheron our Saviour, the night before his Passion, did institute, for our spirituall food, the most excellent Sacrament of his body & blood: which was figured by the Table of Proposition, according to S. Cyrill. S. Jerome, Damasus, Rupert, & others. The Altar therefore, is the Table whereon the Bread of life is presented vnto vs. S. Cyprian & Euthymius on those words of David: *Thou hast prepared in my sight Table*, say, Christ hath prepared this Table of the Holy Eucharist, wherein is presented vnto vs the treasure of Gods mercy, the abundance of Christs merits & the extremity of his love: for more or greater than himself he cannot give.

Exod. 25.

Ep. 63.

Psalm. 12.

S. Bernard will have it also to represent the Cross for that on it the Passion of our Saviour is renewed in our minds. It may very fitly represent the Mount Calvary wheron the Cross was placed. Whence the Crucifix is alwaies set thereon as in the next Chapter we shall see. Others, & that to our purpose, more congruously will have it to signify Christ, by whom the Sacrifices are accepted by God. So Gemma apud Gavant. In which respect we bow & kneel before the Altar, as will appear in the 2 Part.

De can. Dom.

D. May we adore the Altar?

M. I shall suppose here what is said in the 14. Chapt. & that none will be so impertinent as to think that Christians adore the Altar as having any Deity in it. We adore or reverence the Altar, as David said: *I will adore towards thy holy Temple.* And why? not for its materiall substance, nor for its ornaments; but for that my Lord is pleased to make there his speciall abode. And again he invites vs all to adore his footstool because it is holy. The Hebrewes vnderstand this of the Arke which they honoured with the greatest reverence imaginable. The Prophet Daniel kneeled three times a day towards Jerusalem, bowed his knees & adored, & confessed before his God, as also he had accustomed before.

Psalm. 5.

s. 6.

If this may be don to the Arke & Temple; with much more reason may we do it before the Altar, which hath reference to the Eucharist that is to the true body & blood of our Saviour. So that all the reverence, worship, & adoration, which we make before the Altar, is referred to God, in whose respect alone it is don. And such is the iudgment of the Holy Fathers, wherof we will produce some.

Horn. 20.

Chrysostom. The altar is dreadfull & admirable for the in 2. Cor. Sacrifice

Serm. de B.
Philos.

Sacrifice which is reposed on it: By nature indeed it is a *stone*, but it is *holy*, because it receives Christ's body. And again, This Table supplies the place of the manger: for here our Lord's body is placed not involved in swaddling clothes as then; but on all sides clothed with the Holy Ghost. And in another place. What the sages seeing in the manger & little cottage, with much veneration & feare did draw neare & adore: do thou beholding the self same not as the manger, but on the Altar, yeeld greater piety then those Barbarians.

l. 5.

Optatus. What is the Altar but the seat of our Lord; the seat of the body & blood of Christ? S. Augustin terms it Christ's bed. S. Damascen compares it to the Virgins wombe. Such comparisons frequently occur in the Holy Fathers. I will conclude with that of S. Ierome. We understand the Altar of God is full of carbuncles: that is of fiery coales; so wit, full of mysteries, full of sanctity. Whence Saint Chrysostom in the place last cited, Doest thou know that this Table is full of spirituall fire? for as the fountaines of water do violently overflow: so this hath a secret flame, to wit flames of fiery love: for on this Altar is God himself who is a consuming fire, here hidden to the eyes of the body, & only to be perceived by the lights of faith.

Rom. 26. in
1. Cor.

Again. The Church is the place of Angels, the place of Archangels, the kingdom of God, heaven itself: Which if thou dost not believe behold this Table, that is, the Altar.

D. Why is the Altar square?

Exod. 25.

M. The naturall reason is because this forme is more commodious for the placing of such things which are set on the Altar. If we go to the mysticall reasons thereof: we have a figure of it in the Table of proposition, which was quadrangle, two cubits long, & one cubit broad, & a cubit & a half high: Proportionably to this is the dimension of our Altars, for they are made in such a square forme, & the Altars of the Iewes were of the same forme.

Exod. 27.

Now the fowre corners may represent vnto vs the 4 Evangelists, or the 4 Cardinall vertues, & the 4 sides the 4 quarters of the world, wherein the Evangelicall doctrine hath been preached & divulged.

Apoc. 21.

And may not this square forme represent vnto our pious cogitations that square, quadrangle city, wherof S. Iohn speaks, which is the city of Heaven: when S. Athanasius did stile the stable, where our Saviour was borne, Heaven: giving this reason, *Where Christ is, there also is Heaven*. & the Stable seemes to be heaven upon earth; May we not therefore contemplate the same of the Altar; & being before the Altar,

Let Rich.

imagin our selves as in heaven? B. Laurence Iustinian surely had such thoughts when he said. From hence we may most easily

dearly perceive, how great the dignity of this place is, how much to be revered, where the house of God is, & the gate of heaven, the Lord of the Universe, the honorable company of innumerable Angels, & affluence of spiritual delights. Thou art therein in Heaven, when thou art at the Altar.

S. Chrysostom will confirm this, saying. *Whilst thou dost behold our Lord immolated, the Priest employed in the Sacrifice & offering prayers, as also the company round about dyed, & ruddled, with that precious blood, dost thou deem thy self to be with more all men on earth, or rather forthwith pass to heaven?* L. 3. de Sac.

D. why is the Altar made of stone?

M. Some do attribute this to the Decree of Pope Silvester, when he consecrated the Church of S. Peter in Rome, the Emperour Constantin being present, about the year 300 after Christ, when he also consecrated & dedicated the Altar, which was of stone, & ordained that thence forward all Altars should be of stone. It is true that this was the first General Decree for the exclusion of Altars of any other matter. Nevertheless the use of stone Altars did not begin then. For although by reason of the persecution of Christians before that time continually reigning they had Altars of wood: in testimony whereof the Altar of S. John Lateran is in wood, for a perpetuall memory of those times. Yet in places where the Christians could conveniently keep it, they had their Altars of stone. For the Donatists, as Spondanus notes in hatred to the Catholick Altars, did rage some, to wit such as were of wood, & wash others with salt & water: which probably speaking was for Altars of stone: unless we will say that they used both to the wooden Tables. Gavant cites S. Denis, & saith that such was the custome of the Greeks & others. He also produces a former Decree of Pope Higinus, who was the eight after S. Peter, in these words. *It is our pleasure that Altars be consecrated, not only by the unction of Chrisme, but also with Sacerdotes all benediction: but if the Altars be not of stone, let them not be consecrated.* By which we see, there might be other Altars; but none consecrated, but what were of stone. And Pope Sylvester takes away the use of all others, but of stone.

Ad as. 362

However ever since, even to these our times, & in these times in all Christian Churches (except only our new Protestants) the Altars have been of stone. And of this we have proofs out of the holy Text. I will only produce two witnesses for their times. S. Gregory Nyssen saith. *The stone by nature is common, but being consecrated to the worship of God, receives benediction, & it is to be touched only by Priests.* And S. Augustin. *We celebrate the solemnity, in which the stone, whereon Temp.* L. de S. Bapt. S. 153. de

the divine Sacrifices are consecrated for vs, & are anointed. And it is certain that we English together with our Christian faith received both Churches & Altars of stone.

In fine the Altar is of stone, to represent vnto vs the stone which was put on our Saviours Sepulcher: & as that was sealed so the Altar-stone is sealed & signed with five Crosses, one in the middle, & one in each corner, to shew that the Catholick Church extended to the 4 parts of the world, is vnted in the Cross of Christ Iesus. In contemplation of this Catholicks on Maundy Thursday devoutly kisse the Altar stone, which is then discovered, & laid bare.

D. I have yet another Question to aske: & that is why the Church & great Altar is for the most part towards the East?

M. It is, & hath alwaies been the practice of God's Church for Christians to erect their Altars, & pray towards the East. As the Saints Athanasius, Clement of Alexandria, Denis, Clement of Rome, Damascen, & others do testify. S. Basil reckons it amongst the Apostolicall Traditions. Origen acknowledging the custome, seemes to be dubious in the reason thereof. *In all the quarters of the world, we make our prayer turning to the Orientall part: only it is not easy for any one to give an account why.*

*In Numer.
Hom. 5.*

*L. 4. Orthod.
fid.*

However S. Damascen will give vs a reason: because when our Lord did hang on the Cross he did look towards the West & therefore we adore to the East, as beholding his face. He will also give vs another reason, because in this manner we manifest our desire of seeking our true home, that is Paradise which was placed in the East whence by sin we were expelled.

7. Strom. 4.

e. 6.

Sap. 16.

*Ser. 2. Hebd.
2. Quadr.
Math. 24.*

S. Clement of Alexand. will minister a 3 reason. As we regard the rising sun from the East; so we behold Christ who is the Sun of Iustice; & therefore is called by the Prophet Zachary, *A man Orient is his name: he is still rising on vs to enlighten vs with his splendour, who sit in darkness, & in the shadow of death.* And Christians after the counsell of the Wise man do prevent the Sun to bless him, & at the rising of his light do adore him before the Altar.

S. Antony of Padua will furnish vs with a 4 reason. By the Orient we must vnderstand the coming of God to judgment: for as lightning comes out of the East, & appears even into the West: so shall the coming of the Son of Man be: where, saith he, *the faithfull mind ought to be glaced to the East, that he may alwaies haue before his eyes the diuine Judgment, & alwaies dread and feare it.*

From whence we may infer that the Altar may mystically represent

CHAPTER XIX. 109

represent vnto vs the Iudgment-seate of Christ: remem-
bring the Words of S. Paul. *He that eateth and drinks*
unworthily, eateth & drinks judgment to himself: for Christ
sits on the Altar, as in the dreadfull Iudgment: And as
the Psalmist saith; *loves mercy & judgment:* they go as
companions together: No where has God shewn greater
mercy, then in this holy Sacrament: yet so, that if we
do not what is required on our parts, the Iudgment of
God is at hand. It is a remarkable saying of Paschasius. *Let e. de Corp.*
the sinner be sure the revenging Angels would not once Dom.
spare him that communicates unworthily, vnless the goodnesse
of Christ, of whose judgment all things depend, did suspend
the sword, & sometimes remove sudden death. Which may
also be applied to those who irreverently & contemptfully
are present at Masse.

1. Cor. 11.

CHAPTER XX.

Of the Crucifix which is on the Altar.

D. Since you have been pleased to instruct me in the
signification of the Altar; pray do the same also
concerning the Crucifix, which I see alwaies standing on
the Altar.

M. S. Paul saith. *The word of the Cross to them indeed* 1. Cor. 1.
that perish is foolishness, but to them that are saved, that
is, to vs, it is the power of God: And. *We preach Christ*
crucified, to the Jewes certes a scandall; & to the Gentil
foolishness: I know that what the Church doth herein, is
scandall to our aduersary, & folly to the wise-to them-
selves, in this our Age: whereas Catholicks have alwaies;
& do now confidently say with S. Paul. *God forbid that we* Gal. 6.
should glory, saving in the Cross of our Lord Jesus-Christ:
The Apostle in that place opposes the Cross, wherein he did
glory, to the Circumcision wherein the Jewes did place
their glory, esteeming all others Reprobates. He opposes
igne against signe, & glories in the Cross, by lively faith,
watchfull memory, & serious meditation thereof.

Now to these ends the Church hath alwaies vsed the signe
of the Cross, that we might alwaies have the memory
thereof in our souls, well considering the frailty & weakness
of human nature, which can hardly be mindfull of such
things.

things, without the helpe of the senses, as is, I hope, sufficiently declared in the 13. Chapter.

And by the way, it seems strange, that those who deny the real presence in the Eucharist, should any way dislike it. For they cannot deny, vnless they will contradict S. Paul, but that the bread & wine are taken in commemoration & memory of Christs Passion & Death. What offence then is it, if by the Crucifix or signe of the Cross, we call to mind Christ Iesus dying thereon? The only difference is that Christ made the one a Sacramentall signe, & this is an Ecclesiasticall signe. But if one be lawfull, sure the other is not vnlawfull: especially when the memory of Christs Passion is more lively raised by the sight of the Cross, than by bread & wine.

But the Catholick Church beleewing the true & reall body & blood of our Saviour to be offered in the Sacrifice of the Masse, which is a memoriall of Christs Death & Passion; by sensible objects endeavours to move our hearts & affections to the continuall meditation of the Cross; & to that end hath ordained, that whersoever Masse is celebrated, there should be a Crucifix on the Altar, that the Priest having it alwaies before his eyes, may the better ponder what he is to do; & the faithfull there present fixing their eyes thereon, may raise their hearts & thoughts with devout & pious contemplation of Christs Death & Passion.

D. Did the Ancient Christians vse to have a Crucifix on the Altar?

A. It is more then probable that they had. Which I gather expressly from the authority of many Holy Fathers, frō the vse of the Church, from the devotion of Christians in those times. For the Church hath alwaies from the beginning vsed the signe of the Cross, in all the Sacraments, & benedictions, yea many Churches are made in the forme of a Cross, & there is a Cross fixed on the top of the Church steeples, & in the Doxals: & it is not likely that they had it not on the Altar. Which we may confirme in that the Church hath alwaies had Images for ornament, as I shall shew in the next Chap. And can any one think that they would omit the Cross?

Now that the Church did alwaies vse the signe of the Cross in the Sacraments, is manifest in all the Liturgies now extant: & S. Denis often declares it. S. Clement in like manner S. Martial. By this only signe celestiall victory is given us. & Baptisme is sanctified by the Cross. S. Steven Pope & Martyr, saith. All the Sacraments of the Sacerdotall Ministry, which are don with unction of Chrisme, are perfected with the figure or signe of the Cross. And after.

Ecel Hier.
Ep. ad Bard.
c. 8.

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ascends to the degree of Priesthood. Without the Signe of the Cross.

S. Cyprian. The Church doth all the Sacraments by l. de Bap.^t virtue of the Cross: nothing can be Sanctified, nothing consecrated Without the Cross. And S. Chrysostom sticks Ham. 59, in not to say that the body of our Lord is consecrated by the Cross. And again, in another place, he saith. All things, which conduce to our salvation are consummated by the Cross: for when we are regenerated, that is, baptized, the Cross of our Lord is present: When we are nourished with the holy food, that is, the Eucharist; When we are placed in the Order of consecrating &c.

S. Augustin. What is the signe of Christ, which all know, but the Cross of Christ? without which signe either in Tract. 118. in Fe.

in the forehead of the beleivers; or in the water wherein they are baptized, or in the oyle, with which Chrisme they are anointed: or in the Sacrifice, whereby we are fed; nothing of them is rightly don. I cannot omit another place of S. Chrysost. perhaps more to our purpose here; which is, In demonst. adv. Gentil.

The head is not so well adorned with a Royall Crown, as with the Cross: which is worthy of all Worship: & which formerly all did abhor: its figure is so much sought after, & is now found with Princes & subiects, with women & men, virgins, & married folks, bondmen & freemen: that now all signe themselves with it, imprinting it on our noble part; for it is formed daily in our forehead as on a pillar: so also in the holy Table, that is, the Altar: so in the Ordination of Priests: so again it shines with the body of Christ in the mystical supper. We may see this everywhere honored, in houses, in publick places, in solitary places, in the wayes, in the Mountains, on the hills, in the valleys, on the sea, on ships, & Islands, in plate, in silver & golden vessels; in jewels, in pictures, on the walls: in brute beasts disgested, in bodies possessed by the Devil, in war, in peace, day & night, amidst the worldly people & amongst the order of Monks: With so much emulation all did snatch this marvellous gift or Sacrament. The Saint hath much more to the same effect.

Now tell me, at the change of Religion, was not this, now unhappie, Kingdom, (sometimes the Iland of Saints,) a true pattern of this sort of devotion; otherwise the Kil-crosses should not have enriched themselves, by ruining them to fill their purses, under the pretence of Idolatry. But truly they should first have burned the books of S. Chrysostom, & all the Fathers who taught such Idolatry.

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* with which Christian Religion came vnto vs.

Now the other reason of the devotion of all Christians to the Cross, is so manifest, that it is needles to speake any more, then that it is a Tradition, & custome even from the Apostles time, as S. Basil testifies. I shall produce two or three of the ancient Fathers.

1. de Spir.

San. H. c. 27.

Ep. ad Bard.

c. 3.

S. Martiaall saith. *Keep abouies in mind, in mouth, in signe, the Cross of our Lord; by which thou hast beleued the true God, & the son of God.* Tertullian. *We weare our forehead with the signe of the Cross, at our progress & motion, at our going forth, & coming in, at our putting on our clothes & shooes, at washing our hands, at table, at the coming of the lights, going to our beds, or sitting down, and to whatsoeuer we turn our selves.* All which, now a daies, is counted superstition by our Reformers.

Hon. de

Critic.

But not with S. Ephrem, who saies. *We paint the life giving signe upon our dores, & on our foreheads, & on our mouth, & on our breasts, & on all our members.* Let vs be armed with this invincible armour of Christians, for this is the victory over death, the hope of the faithfull, the light of the round world, the opener of Paradise, the overthrow of Heresies; the expeller of Devils, the helpe of Monks, the firmament of faith, the great & wholesome guard & perpetuall glory of the Orthodox for ever. O Christian, do not come to carry about thee this armour, all daies & nights, hours & moments & in every place; do nothing without this girdle, carrie this coate of maile about thee, whether thou dost sleepe, or watch, or travell, or worke; or eate; or drinke; or navigate the sea; or passe rivers, adorne & gird all thy members with this wholesome signe, that no euill may come to thee.

Hon. 59. in

Math. Hom.

33. in Philip.

& Serm. de

Crucis.

S. Chrysost. in severall places speakes highly of this custome; particularly in the places cited in the margin. In the 33. in Philip. last he hath these words. *The Cross is the hope of Christians, & the life of those who despaire; the consolation of the poor.* And again. *If we fix the Cross in our foreheads, no Devils dare to stand, seeing the Word whereby he receiveth his wound.*

See S. Cyrill of Ierusalem Catech. 4. Origen Hom. in Epiphani. S. Jerom in the life of S. Hilarion, & in other places, with infinit others. So that we may well say that this is an Apostolicall Tradition, wherein all may agree by the rule of S. Augustin. *In those things whereof the divine Scriptures have no way determined, the custome of Gods people, or constitution of our Elders, is to be held as a Law.*

Epist. 86.

D. If you will give me leave to speake my mind; I find some of our Adversaries who are not against Croffes, or making the signe of the Cross: for in Baptisme they

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as also the whole Nation beares it in their Colours: the Kings Crown is honoured with the Croff: & I might alleage many such like. So that it seemes to me that they have no aversion from the Croff, but they stumble only at the adoring of such Croffes.

M. For the first, they have indeed great reason: for such hath been the custome from the beginning: no Nation hath been more devoted thereto then the English, even from the beginning of their conversion, as all our Histories do declare. None also hath more reason then it: for the Emperess Hellen, our countrywoman, first found out the Croff, which lay hid for some hundreds of yeares. And as for the third all Christian Kings have the same: & our Kings may with some more reason challenge it, as in succession from that great Emperour Constantin, who was the first Christian Emperour, who added the Croff to his Imperiall Crown. To this we may add that this Island is honoured with the first Christian King; at least in these Western parts: & therefore the Kings thereof do deservedly beare this Christian signe; Of this more beneath.

Now to your difficulty. I need not here repeat what is said in the 14. Chapter concerning Adoration: & therefore I will only declare it according to the iudgment of the Holy Fathers. I shall begin with S. Iohn Damascen, who fully *l. 4. Orshod. fid. c. 12.* satisfies this difficulty: & speaking of the Croff, saith, *O truly precious & venerable wood in which Christ offered himself an Host for us; that Sanctified by the touch of his body & blood it might be adored; as also the nayles, lanes, & cloathes.* So far I hope all will agree. But now to our purpose. We adore also the figure of the precious & life giving Croff: yet if it be made of other matter, we do not worship the matter (far be it from vs) but the figure, as the signe of Christ, which is to be adored; for, where soever his signe is there he shall be. But the matter in which the figure is expressed, whether it be gold or precious stones, or of any other matter, if it happen after the figuration to be dissolved, is not to be adored.

Hence I make this argument. Either we are to be blamed because we adore the matter, wherof the Croff is made, which we do not, as is manifest. For if you breake, melt, or any other way alter it, to take away the forme, we have no more esteeme of it, then of any other wood, or material substance: Or because we adore the forme or figuration of it, which makes it a figure or signe, & of its own nature hath no other being, but representative; after the manner of the nature of a species, which falls not vnder our senses or understanding.

vnderstanding, but in as much as they represent the object. And we have no knowledge of God, but by his species, so the obiective signe serves for nothing but in a manner to supply the place of the object: wherefore as the species doth not terminate or bound the vnderstanding's operation so such a figure doth not terminate the act of Adoration, but that which is figured, signed, or represented. We may illustrate this by examples. The object of the senses is the sensible quality, which the sense doth not perceive, but by the species, in as much as they are representative of such qualities. In like manner, the word *God*, or *Iesus*, in as much as it is composed of letters, or as we heare the sound, moves nothing to our vnderstanding, but in as much as it is significative: & in our notion thereof, we do not reflect vpon anything but what is signified or represented. So in seeing the Cross, we do not reflect vpon the matter wherof it is made, but on the thing that is represented or signified. It is true that the species or representative, is that, by which we see & vnderstand; but it is not that which we see or vnderstand; but that which we see or vnderstand is the thing represented or signified: & without the knowledge thereof, we should neither know the representation or signification, nor esteeme the things or matter, which they represent or signify.

As then in the sensation, or Intellection, we do not rest on the species or formall representation: so in our Adoration, we do not rest or stay or terminate our action on the signe or representation; much less vpon the matter representing, but on the thing represented, which is the Cross of Christ, which because it was sanctified by the body & blood of our Saviour, with all reason we honour & reverence it, not for the Cross which was of wood, but for Iesus-Christ, who died thereon. So that the vltimate terme of such Adoration, is Christ Iesus. Whence Leontius Bishop of Cyprus. The Christians adoring the type of the Cross, do not adore the nature of the wood, but beholding Christ Iesus himself for by this we salute and adore him who was crucified on it.

And this was approved in the 7. General Council: which Council hath also this determination. Without any sacral prayer or dedication this type of the benedicting Cross is honorable with vs, for the figure is sufficient to vs; which then took sanctification when it is adored by vs, for whether we imprint it as a seale in our forehead; or make the signe in the empty aire; we hope & confide that the Cross can put the Devils in flight.

*Apol. 5. cont.
Jud.*

*Tom. 3.
Concil.*

Ep. ad Imp.

Tharaius Bishop of Constantinople cited in the same Council

CHAPTER X X. III

Councell. When We salute the life-giving Cross; we sing conveniently. O Lord we adore thy Cross; We adore the lance which giving life did open the side of thy sanctity: Which Adoration, is truly nothing else but a Salutation, or, if you Will call it, an embracement, which is manifested in that We kiss it With our lippes. In which words we may gather, that besides the Adoration, which is called Latria, which we may use in order to the thing represented, that is, Christ Iesus: we have also an Adoration, according to the distinction, which I set down before, which is called Religious, used to the Cross or lance; in as much as it was sanctified by our Saviour's body & blood; which we may piously & religiously salute, embrace & kiss. Cap. 14.

In this manner we may also understand that of the 6. Can. 7. Generall Councell, commonly called Trullan. *Sith the life-giving Cross hath manifested salvation to us; it behoves us to use all diligence that we beare due honour to that whereby we are saved from our ancient fall: Whence both in mind, & speech, & sense, yeilding adoration to it, We command that the figures of the Cross, which by many are made on the ground or pavement be taken away, least by the treading of some Who go over them, the trophy of victory to us be injured. Whosoever shall do otherwise, We declare him to be excommunicated.* See this famous Councell held at Constantinople, where there were assembled 290. Bishops, approving adoration, honour, & reverence due to the Cross, & esteeming it injurious to tread upon it: & this well nigh a 1000. yeares ago. I omit much more to avoid proximity.

D. This might suffice any reasonable man: but I pray Sir for my devotion, give me some reasons for the setting it on the Altar.

M. I will set down some reasons for your particular devotion. The first, in correspondence to the Altar, wheron it is placed: for the Altar, as I said in the precedent Chapter, may fitly represent the Mount Calvary, & the Crucifix the Cross of our Saviour: so that the Priest going to say Masse, and the faithfull there present, may spiritually imagin themselves as if they were neare to that Mount, beholding our Saviour Crucified, & accompanying the B. Virgin, S. Iohn & the holy women, who stood all the time of the Passion beholding & contemplating the sufferance of our Saviour.

The 2. shall be also in conformity to the Altar, which I shewed to have a representation of the Iudgment-seate. And accordingly we may consider the Crucifix as representing the Cross, which will appeare in that day of Iudgment. For our

Mat. 14.

our Saviour said, *Then shall appear the signe of the son of man in heaven.* Which S. Chrysostom, S. Jerome, Theophilact, & others, vnderstand of the Cross: so that this Crucifix may serve as a memoriall of that day & minister vnto vs a consideration of the necessity we have to prepare our selves for that dreadfull coming of our Saviour, by the contemplation of his coming on the Altar, full of mercy & goodness, to impart his benediction & graces: which if we neglect, we may iustly feare the severity of that day.

3. the Church in this holy Mystery of the Passion, sets before our eyes this Crucifix on the Altar, that thereby we may be stirred vp to a gratefull memory of the exceeding great benefits, which were acted & given vnto vs on the Cross; & to insinuate vnto vs, that all our hopes of future glory are to be placed on the Cross, that is, on IESUS-CHRIST crucified.

In expos.

Symbol.

Epist. ad Ph.

4. As the banner among souldiers in put on an eminent place, or at the head of the company: so the Church put the Cross in the most eminent place to wit, on the Altar, as the Banner & Trophy of Christian Religion, & of our King Christ Iesus. The Church also sings. *Vexilla Regis prodeunt.* The Banner of our King is displaid; on the Altar. And S. Cyprian saies, that the Cross is the excellent Trophy of triumph, & marke of our vanquished enemy. S. Ignatius Martyr. *The signe of the Cross is a Trophy against the power of the Prince of this world, which he seeing trembles at & hearing feares.*

Hom. 8. in

diuers. Ev.

Catech. 13.

Origen. *The humility of the son of God is our sublimity, his Cross is our victory, his gibbet our triumph. Let vs lift up this signe ioyfully, & carry on our shoulders the Banners of our victories.* And S. Cyrill of Ierusalem. *Christ in this signe did triumph over the Diuels: do thou boldly shew this, for they feare him who hath broken the head of the Dragon.*

To omit innumerable other places, which occur in the Holy Fathers, I will conclude this subiect with the testimony of Eusebius, who together with Nicephorus relate wonderful effects, which God wrought in Constantin the Emperour, by the signe of the Cross, which are too long to recount in this place. I will therefore only take these words of Eusebius.

l. 2. de vit.

Constant.

c. 7.

Constantin did obtaine very honorable Trophies of victory, the Wholsome Banner of our saviour going before him, for in what part the Banner of the Cross was seen, the enemies betook themselves to flight, & the victour so pursue. Which thing when the Emperour vnderstood, if at any time he saw any part of his Army discomfited, there he commanded the

saying

*saving Cross to be placed as a certain help to obtain victory: by
helps wherof forthwith victory was gained, for the forces of the
combatants were confirmed by a certain divine power.*

D. This will seem strange to some misbelievers: wherefore if you please give me some grounds for it out of scripture.

M. Since the Holy Fathers who are luxuriant in this kind attribute such vertue to the signe of the Cross & all Histories manifest the effects therof: it seemes more strange that rational men should oppose it when they bring no reason to the contrary but what those Holy Fathers have known & answered. If God will do such extraordinary effects by the Cross who shall call him in question? When *Moses lifted up his hands Israel overcame*; but if he did let them down a little *Amalek overcame*: & this his posture was of that importance that Aaron & Hur staid vp his hands & therby the children of Israel got the full victory. S. Iohn Damascen & others

Exod. 17.

l. 4. Orithod.

Num. 21

Ep. ad Constant.

teach that this extension of his hands prefigured the Cross of Christ. If the figure had such effects; why not the Cross it self? I might produce many other examples of this kind in the sacred Text. One other I cannot omit; when God commanded Moyses to make a brazen serpent & set it vp for a signe on which when those who were stricken by the fiery serpent did look they were healed. Whence S. Chrysostom makes this argument. *If the Jewes were delivered from death by beholding the image of the brazen serpent: by how much more shall they enjoy benefit who beleeve in the Crucified God?* And Pope Adrian. *If we beleeve that the Israeliticall people were freed from pestilence by the aspect of the Brazen serpent: may we doubt that contemplating & Worshipping the figure or signe of Christ, God & our & all Saints Saviour, may preserve us? Farre be it that we should doubt it.*

D. I pray produce your other reason.

M. You have held me so long by this interruption, that to avoid prolixity, my last reason shall be a brief reherfall of the affections which we may raise in beholding & contemplating it. First we have copious matter of compassion on our Saviour suffering for our sakes. 2. Of Compunction, in thinking yea knowing, that our sins have been the cause therof. 3. Of Thanksgiving, for so inestimable a benefit of our Redemption on the Cross. 4. Of Imitation, by having a willing mind to suffer for him, who hath suffered so much for vs. 5. Of Hope, which nothing confirms so much, as that Christ died for vs on the Cross. 6. Of Admiration: for never was there a greater, nor yet so great a subject of admiration as that God should dy an ignominious death on the

Cross

Cross for vs sinners. 7. Of love & charity: for God could not shew greater love for vs, than so to debase & humble himself for our sakes. It was well said, *He hath loved us even to the end* even of his life. O do we beleave this? Where then is our love? O that we could say. *Amor meus crucifixus est.* My love is crucified, wholly on Christ crucified! Lastly to omit what each ones devotion may suggest: we are thereby incited to the exercise of Patience in all our afflictions, tribulations & persecutions, in contemplating what he hath suffered for vs: & being willing to suffer with him. With these & other considerations, all Catholicks entring into the Church & beholding the Crucifix, do signe themselves with the signe of the Cross, as conforming themselves in heart & will, to suffer with Christ Iesus.

CHAPTER XXI.

Of Images.

D. THE next thing I cast my eyes on is the Pictures or Images which I see on the back of the Altar & other places of the Church or Chappell. Be pleased to give me the reason thereof.

Seff. 25.

D. What is said of the Crucifix, may proportionably be applied to Images. And for your satisfaction I will add a word or two of Images. And I shall begin with the Determination of the holy Councell of Trent which commands the Bishops & Pastours to instruct the people, that the Images of Christ, & of the Saints are to be held & retained especially in Churches, & due honour & veneration to be given to them. Not that they beleave any divinity, or power to be in them: for which they should be worshipped or that any confidence should be placed in such Images, as it was accustomed by the Gentils who placed their hope in Idols. but because the honour which is exhibited to them is referred to the Prototypes which they represent. So that by the Images, which we kiss, & before which we uncover our heads & bow down, we adore Christ & worship the Saints whose similitude they beare. Which was determined by Decrees of other Councells especially of the second Nicene Synod against the opposers of Images.

Thus you see plainly the worship which Catholicks give to Images.

CHAPTER XXI. 115

Images in these times. For all adhere to the Doctrine of that Council. And if any one would cast his eye on the Council of Nice, he shall find the whole Church of that time, which was well nigh 900 years ago: where there were 350. Bishops assembled, expressly on this subject. And for proof thereof they allege most of the Ancient Fathers; some of them saying that the Church was taught it from the Apostles, & that it was an Apostolicall Tradition. My brevity will not permit me to cite the places which would make a large volume. I only cite the Definition of the whole Council in the end thereof as follows.

We unanimously confess that We will retain the Ecclesiasticall Traditions which are of force, either by writing or by customs, or decreed: of which number is the figurati^on of Images. & going the common high way, & insisting in the Doctrine of our Holy & divine Fathers, & observing the Tradition of the Catholick Church in whom the Holy Ghost inhabits, We Define with all diligence & care, the venerable & holy Images in manner & forme of venerable & vivifying Cross prepared with colours, & wrought on Tables or commodiously in any other matter, so be dedicated and placed in Gods holy Temples & to be had as well in the holy vessels & vestiments as in the Walls and frames in private houses & publick Mayes, but especially the Image of our Lord & God our Saviour, then of our intemperate Lady Mother of God, of the Venerable Angels & then of all holy men. All which we may see to this day in Catholick countries. But let vs see what these Holy Fathers say of the use of them.

To wit that by beholding of these painted Images, all who contemplate them may come to the memory & remembrance & desire of the Prototype (or what is represented) & exhibit to them salutation and honorable Adoration, yet not (according to our faith) the true Latria which is competent only to God: but as to the type or figure of the venerable & vivifying Cross & to the Holy Gospels & other holy Oblations we reverently burn light, incense & candles, even as by our Ancestors it was piously brought into a custom; For the honour of the Image regards to the Prototype & he who adores an Image, adores the thing described. So the disciplina of our Holy Fathers doth hold & the Catholick Church, which hath received the Gospell from one end of the World to the other, &c.

The Holy Synod did cry out. So We all believe, We all Judge, the same all approving have subscribed: This is the faith

faith of the Apostles. This is the faith of the Fathers. This is the faith of the Orthodox: This faith hath confirmed the whole world; Believing in one God praised in Trinity We embrace the venerable Images. Whoever do otherwise are stricken with Anathema. Whoever do not hold so are expelled from the Church. Whoever alleges sentences of Holy Scripture against venerable Images, Anathema. Those who say that Christians do adore Images as Gods, Anathema.

Where we may note that this Councell was held in Greece where only (& not in the Western Church) the opposition against Images first began, above 60. years before: for in the year 608. there was a Synod held at Rome against the Iconoclasts, or Image breakers; which begun by the perswasion of certain Jewes, enemies of Christian Religion & was contradicted by all the Western parts, as also by the good Christians in the East, wherof many suffered death for the maintenance of the Churches Doctrine; to allay the fury of the Opposers only, as I said in the Eastern parts. There were three Synods held at Rome where this heresie was condemned, but the Opposers vsing all diligence, by the authority of the Emperours then reigning it was thought necessary to assemble a Generall Councell in those parts where this heresie first appeared: which was don in a very solemne manner & with the greatest dispute that ever was seen in any Councell. On the Opposers side, were clearly propounded all the reasons imaginable, from whence the Opposers of our times take their arguments. On the Catholick defenders side, Tradition, custome, Iudgment of the Holy Fathers & practice of Gods Church with cleare & manifest answers to all their objections; & having clearly convinced all Opposers, added their Resolves & Definition. So that, as before that time, the vse of Images passed for current in the Church: so it did in after-times; vntill our pretended Reformers vpon no other grounds besides their wils and fancy did again oppose it, & perswade the people from the vse of them vpon the same pretence of Idolatry, alleaging to them all the places of Scripture which make against Idolatry: much insisting vpon the second Commandement (as they put it) *Thou shalt not make any graven Image.*

I shall not contend with them concerning the word Image, for be it a graven thing or Image, the thing here forbid is not to make them: which notwithstanding they themselves do without any offence, and God himself commanded such to be made as I shall shew here beneath; but not to adore them & serue them. And in this we agree: for no Catholick adores

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the Images. Indeed we adore, before Images, or at the sight of Images, what such Images represent; as hearing the name of Iesus we bow & in the Church we kneel. The object of our adoration, kneeling, or of other reverence is that which is represented, signified or denoted & not the Image, word, or Church: & the action is terminated in the object. Whence S. Basil saith. *The honour given to the Image is referred to the Prototype.* And S. Athanas. He who adores an Image in it adores the king himselfe, sith the Image is nothing else but the forme & species of the king.

S. Gregory the Great explicates this clearly speaking to his friend. *I know indeed that thou dost not aske the Image of our Saviour to the end thou shouldst worship it as God, but be inflamed in his love by the memory of the Son of God whose Image thou conceivest thy self to see. And truly we do not prostrate before it as before a Deity but we adore him whom by this Image we call to mind to have been born & suffered & now is sitting in his Throne: And whilst this picture doth reduce to our memory the Son of God, it rejoices our mind with the Resurrection or appeares us with the Passion.* And in another place writing to the Bishop of Marseilles who out of zeale had broken some Images, he saith. *It was related to us that thou inflamed by an inconsiderate zeale, hast broken the Images of Saints under pretence that they ought not to be adored: & truly we all together commend with thee that thou didst forbid them to be adored but we reprehend thee in breaking of them. Tell me O brother what Priest at any time, hath don that which thou hast don? if there were nothing else, yet for that it ought to be restrained, not despising thy other brethren to beleve thy self only holy & wise; for it is one thing to adore a picture, another to learne by the History or representation of the picture what is to be adored. For what writing doth to the Readers that a picture doth to the Idiots beholding: for in it the Ignorant do see what they ought to follow: in it they who are not litterate do read. Whence also Pictures are principally for Gentils to read, which ought very much to be regarded by thee who livest among Gentils. When by a right zeale unwarily thou dost burne them, thou begettest scandall to untractable minds. But that ought not to be broken. Which is placed in the Churches, not to adore but only to instruct the minds of the Ignorant.*

D. If we must not adore them why are they put in the Churches?

M. From what hath been said we may partly gather why. Nevertheless I will set down some reasons. The first shall

l. de Sp. s. c. 18.

Serm. 4.

conr. Arria.

l. 7. Epist. 53.

l. 9. Ep. 9.

Exod. 25.

3. Reg. 6.

shall be for ornament of the Church of God which is warranted in the sacred word of God: for we read that God commanded that the Arke should be plated with most pure gold; two Cherubins of beaten gold; candlesticks of beaten gold; seven lampes with many other things of incredible value. The Temple of Salomon amongst other innumerable ornaments had two Cherubs in the Oracle & in the midst of the Temple which he covered with gold & the walls of the Temple round about he graved with divers engravings & he made in them Cherubs & palme trees & diverse pictures; & in the dore he graved Cherubs. So that it is manifest that neither graven things nor pictures, or images were forbidden by the Law but only the adoration of them.

Now if it were lawfull & convenient for the Israelits to put graven things; pictures & images in their Temple, as we have seen it is: Wherefore should it not be lawfull to do the same in Christian Churches? And may it not be as lawfull to put such Images, as to paint the Commandements on the walls, to put vs in mind of our dutie; or the Kings Armes to put vs in mind of the honour due to Kings, as vially they are placed in Protestant Churches: when these pictures or Images serve for the increase of devotion & piety & are the most proper ornament for such places? It is strange that Kings & Princes yea all sorts of people adorne their houses with profane pictures & can imagin that such holy pictures representing sanctity, piety & devotion should be thought by them a Profanation.

The Holy Councell of Nice abovesaid did Define that as the old Scripture had Cherubins overshadowing the Propitiatory so we have the Images of Iesus CHRIST & of the Virgin-Mother of God & Saints overshadowing the Altars. And the Fathers there affirme that it was the custome to have them in the Churches even from the Apostles times. And Ecclesiasticall Histories do assure us that Constantine the great who was the first Christian Emperour & who was the first that built publick Churches, in all of them (for he built very many) well nigh 1400. yeares past he put images, pictures & Statues for their ornament. See Pope Damasus in the life of S. Silvester; Baronius & others.

I will conclude with the saying of Isidore Pelusiast who lived about the yeare 440. *It cannot be said to be a Church which is not adorned with Images.* And S. Nilus Disciple of S. John Chrysostom of the same time *It should have the walls of the Churches to be filled with the Histories of the Old & New Testament & by these words of some famous*

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D. I have heard some alleage a very ancient Councell forbidding this. Pray if there be any such declare it.

M. Some indeed alleage the Councell of Elibert neare the time of the first Generall Councell of Nice, which our Adversaries produce against the worshipping of Images; & I beleive is the only argument which they bring besides what they had from the Iconoclasts, who were as learned & made as diligent enquiry in Fathers & Councells for their purpose as thes of our times & if they had thought this for their purpose, they would not have omitted it. And admitting it were certain, for many doubt: it makes little to their intent. For first, from thence it is manifest that Images were then vsed in Churches even in those primitive times: otherwvise there vvvas no need of such prohibition. And then secondly supposing such a prohibition; The most that can be said is that a Provinciaall Councell (of 19. Bishops only) made it, vvvhich cannot oblige the vvhole Church. But the truth is that those Bishops so assembled were moved, as Baronius notes, to take avay inconveniences, because pictures or Images painted vpon the vvalls are subject to many injuries of the vvweather or moisture: but principally to avoide the abuses, derision & vvrrongs vvvhich they might sustaine by those vvho in times of persecution (as then it vvvas) vvould profanely misvse them: vvheras if they vvvere in frame or loose from the vvalls they might some vvay or other be preserved. Finally this Canon makes nothing against the vvorshipping of Images but rather confirms it as is manifest by the words which are. *Our Will is that Pictures ought not to be in the Churches, least that vvvhich is worshipped or adored should be painted on the vvalls.* Which supposes that pictures or Images may be worshipped & adored & therefore ought not to be painted on the vvalls for the reasons abovesaid.

Cons. Elibertanum.

an. 57.

D. I am fully satisfied in this reason: I pray produce other reasons.

M. The 2 for the Instruction of the ignorant, who by thes Images doe learn the mysteries of our faith as the more learned do by books & characters which are but as Images. For we vnderstand no spirituall or absent thing but by species, formes or Images. S. Iohn Damascen gives this reason saying. *Because all are not learned nor know how to spend their time in reading, therefore it seemed good to our Fathers that for the more speedy refreshing of our memories thes certain excellent trophies, should be painted or set forth in Images,* He speaks of the mysteries of Christs Passion.

l. 4. Orisod. c. 17.

Pope Gregory the great teaches vs that therefore the Evangelicall Histories are painted in the Churches that illiterate

l. 9. Epist. Ep. 9. & 109

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men, & such as cannot read the Sacred Books (which is the greatest part) seeing them may give glory to God & reduce into their minds what was the conversation of our Lord Iesus Christ in human flesh. Tharastius Patriark of Constantinople.

Ep. ad Ioan.

Whatsoever the Holy Ghost shewes to us by reading, the same is seen by Images. Whatsoever also the Books speak of the Martyrs sufferances the self same is signified by Images. So that we may well say that Images are the Books of the Ignorant, for by them they know what others read & many times can tell the learned more by inspection of them then they by their books.

Can. 100.

3. These Images serve to move the beholders to piety & devotion; for naturally we are moved by visible objects to good or to evill. Whence the Church hath alwaies commended, though not commanded, good Images (for she leaveth each one at his liberty to use them or not, provided they do not abuse them nor deny the lawfulness of them) & strictly forbids prophane or laicivious pictures or Images. This last appears in the 6. Generall Councell. *The corporall senses do easily carry the things which belong to them into the soules & therefore we ordain that henceforward by no means pictures (which bewitch the eyes, & corrupt the mind & provoke secret affections to filthy pleasures) be made: If any shall do this let him be excommunicated.* And truly I beleieve that no one who feares God or that hath any civility in him, but will say that such images, pictures & Statues are dangerous: & for no other reason but that mans mind easily follows the senses inclination moved by such objects. And on the other side no rationall man can deny but that good objects may have correspondent effects. We may read that Iulius Caesar beholding the Trophies of Alexander, did boldly attempt & gaine the Roman Empire.

*Serm. in 40.
Martyr.*

S. Basil. Historians & Painters often describe the glorious conflicts & great deeds of men in war. Those set them forth by Orations, thes paints them in tables. both of them have provoked many to vertue: to wit as the one persuades by his moving words so the other draws them by his lively representation of the things don by our Saviour & his holy servants.

Ep. ad Ioan.

S. German Patriark of Constantinople describes this reason after having declared the honour we beare to the Saints. *We paint, saith he, their likenesse, not as if we would shew that they partcipate of the Deity, nor giving to them that honour, which is due only to the divine power & glory: but we shew or declare our desire & love wherewith we are affected towards them.*

S. Gregory Nyssen in a sermon which he made of the Patriark

riark Abraham, saies. *I have seen the figure of his Passion neither could I pass such a picture without teares, so wis when the work of the artificeer was so declarative the person signified. On which place the Holy Fathers of the foresaid 7. Generall Councell infer. The B Father had oftentimes read the History: but when incidently he afterwards saw the expresse picture he wept. If the History being seen did bring forth such profit & treasures in so great a Doctour; how much more profit & commodity will it bring to the ignorant & Idiots? And truly I think that every one may find variety of affections in beholding the Image of him whome he loves or hath loved.*

4. The Church by these pictures, Images or Statues represents in the minds of the faithfull the continuall memory of Christ & the Saints, as every one may experience in the picture of his father, mother or friend. And to this purpose I will present you a story of one of our countrymen in these our times who out of curiosity went to Amsterdam to examine the diversity of Religions & by accident he met with a Jew, of whom he enquired what his iudgment was of Christians & in particular what he thought of Papists. Marry saith the Jew, they be the worst of all others, giving this reason. *Because the memory of that great Impostor & blasphemous Malefactor whom they call Jesus would quickly be forgotten & extinguished out of the world were it not for them: for they not only preach & teach him crucified & so deceive the people, but also signe themselves with the Cross: which also they put in their Churches, houses & publick places, yea in the very high waies*

In a word is it not the custome of all Nations to set up Statues & make Images for a perpetuall memory of famous persons or actions? What offence is it then, for the Church to use the same meanes to conserve the memory of Christ Iesus or of our B. Lady or of the Saints in such manner?

Lastly: to omit other reasons, these pictures are placed in Churches for the greater reverence of the place. For to enter into a Church adorned as it becomes the house of God especially with pictures, images & Statues, one cannot but adore God to whom all this preparation is made: for it has some resemblance of heaven where God is said to be with all his Angels & Saints, adoring him with feare & reverence. For here by faith we beleieve Christ Iesus God & man to be really present: & we may contemplate in spirit the Angels & Saints to accompany him. Under the formes of bread & wine we see our God, & in the Images we see the Angels & Saints, whose assistance we humbly crave in order to the reverend

& fruitfull hearing of Mass or receiving of that celestiall food.

D. I think none can doubt but that Images may be vsed for pious ends & the vse of them as you have explicated it, may be beneficiall & profitable. But may it not so happen that some may make bad vse of them?

M. Supposing the possibility of a bad vse: If all good things should be rejected, for that abuses are committed therein, I know not any thing on earth which may not be abused. The very Sacraments may & are frequently abused: the words of the Scripture yea the whole Scripture; Will any one be so mad as to reject them therefore? The most that can be said in such occasions is to take away the abuse & charily to preserve the good vse.

But this difficulty speaking of Christians is meerly Chimericall: for although some may out of ignorance superstitiously abuse themselves, in beleeving that such effects do come by vertue of the Images: yet none can pretend, vnless he be out of his wits, such ignorance as to think that there is any Deity in them or that they are adored & worshipped as such. Perhaps they vse the self same exteriour reverence as they give to God but not as to God. So vve give the same exteriour reverence as kneeling, kissing, creeping, prostrating, or such like even to creatures, as to Kings, parents & such like, as is more amply declared. And in token hereof let those who are scandalized in seeing such actions even in the oldest women or yongest body of any competent age, aske them about it and they will tell them that they do not beleeve any such Images to be Gods & assure them that they do not adore or reverence them as such & in the Creed they profess but one God in which they are instructed by Sermons, Cathechismes, by their particular friends. So that it must be most gross Ignorance irremediable if they should be ignorant therein.



CHAPTER XXII.

Of Tapers or Candles.

D. IN the next place I shall desire you to declare vnto me why the Church at Mass alwaies vses candles: for there is no ceremony of the Church which our Adversaries do more deride & scoff at.

M. God forgive them, quia nesciunt quid faciunt: they little consider what they say: for this is only to follow the steps of Vigilantius who inveighed against Christians for the self same thing, as in place convenient you shall see. In the meane time I must tell you that the Church hath ordained that alwaies at Mass there should be Candles or Tapers burning: & that all those Christians who acknowledge the Sacrifice of the Mass (that is all besides those of our times & parts) as Grecians, Ethiopians, Georgians, & all the Orientall Christians vse the same.

D. Is the vse of them ancient?

M. As ancient for any thing we know as Religion: for Gentiles, Iewes & Christians have vsed them as I shall briefly shew. I will not stand much vpon the Gentils because all Histories of them manifest it. Plutark gives a reason therot because *light is a signe of generation* & therfore the Gétills were accustomed to vse light or candles at their weddings. And Natalis Comes. *Lights are vsed in the Sacrifices of the celestiaall Gods & by those lights, they shew the purity of th:ir Gods, to whose Sacrifices it was only lawfull for the pure to come. It behoues thee to be mindfull of thy purity, as also of the great purity & sanctity of so great a Majesty & excellency that it is vndecent to be present with impure minds.* Avicenna will furnish vs with another reason saying: That all the influence or vertue of the heavens is carried vnto vs by the meanes of light. But let vs pass to the Jewes who were Gods chosen people.

The 4 last Books of Moyses plainely shew that in all their Sacrifices they did vse lampes and candles, which by Gods command they did set in the Tabernacle, with candlesticks & vessels for lampes, as also in the Temple. So that, as Baronius saith, it is well known that the Iewes were wont in all solemnities to light candles or lampes, as well to express their joy as to manifest their religious deuotion: & that they vsed

Ad Am. 98

s. Mar. 4.

them in signe of honour, the author of the Machabees will tell vs: for we read that Antiochus was magnificently received by Iafon (the high Priest) & the citty (that is the people) *entred in with torches, lights, & with praises.* But that which most concerneth vs is the custom of Christians which I shall manifest by Councells, Fathers, & custome of the Church.

L. 1. c. 25.

I shall begin with the 4. Canon of the Apostles: where it is forbidden to offer on the Altar whilst the Priest is celebrating, but only some specified things: among which is reckoned *oyle for the lampes, which was used in the Church.* And in the 71. Canon it is said. *If any Clerk or Layman takes out of the holy Church wax or oyle he is to be separated from Communion.* You have in the foregoing Chapter heard the Holy Councell of Nice, which is the 7. Generall Councell testifying the use of them: & the Councell of Aquisgrane in king Pepins time, saith. *Mention is made Levit 6. of fire & lights: & therefore they are iustly to be reprehended who presume to carry away the lights, which ought to be provided out of the oblations of the faithfull.*

Adan. 407.

I. contr. Vigilant. 2.

As for the Holy Fathers we have sufficient testimony: particularly in them who write against Vigilantius, as S. Jerome, S. Augustin, S. Pauline and others. In this place I shall content my self with the authority of S. Ierome, having first set down what Vigilantius was. He lived about the yeare 400 & amongst others of his heresies he did condemn the burning of wax lights & lampes, then used in the Church, in the day time: (as now our pretended Reformers do.) So Baronius tells vs, But let vs heare Vigilantius his own words, as S. Ierome hath them. *We see, saith he, that very neare to the Gentile rites or manner, under pretence of Religion, it is brought into the Churches to light heapes of candles or tapers, even in the sun shine.* And a little beneath, ieering he saith. *These men give great honour to the Blessed Mariys, whom they think to be honoured with most contemptible small Tapers.* And it seemes he vrged the great & vnprofitable expences.

Mat. 26.

To all which S. Ierome in the next Chapter thus replies, *The Apostles also did murmur sometime, that the ointment was lost: but by the voice of our Lord they were rebuked: for neither did Christ want that ointment, nor the Mariys wax light: & nevertheless the woman did this in honour of Christ: the devotion of the mind is received: & those who according to their faith do light tapers, shall have their reward, the Apostle saying, every one abounds in his own sense. Thou callest these kind of men Idolaters. I do not deny but that all of us who believe in IESUS-CHRIST,*

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come from the error of Idolatry, for we were not born Christians, but are made so by regeneration; & because we did sometimes worship Idols, shall we not now worship God, lest we should seem to worship him with like honour with the Idols? That was don to Idols, & therefore to be detested; this is don to Martyrs, & therefore is to be received. For without the Reliques of Martyrs through all the Churches of the East, when the Gospell is read, candles are lighted when the Sun shines, nor forsooth, to expell darkness, but to demonstrate a signe of ioy. Whence those Evangelicall Virgins have alwaies their lampes burning. And to the Apostles it is said. Let your loynes be girded, & candles burning in your hands: & of S. Iohn Baptist: He was a lampe burning & shining, that under the type of corporall light, that light may be manifested, of which in the Psalter we read. Thy word, O Lord, is a lampe to my feet, & a light to my pathes. Math. 25. Luc. 12. Iohn. 5. Psal. 118. Epist. 53.

And the same S. Ierome sharply reprehends the said Vigilantius, as if he should say that as often as Christians did go into the Churches of the Apostles & Prophets & all the Martyrs, so often they did worship the Temples of Idols, & that the Tapers burning before their tombes were markes of Idolatry. This Doctrin is too frequent in the mouths of some zealots of our times.

But to leave them in their blind zeale. From this place of S. Ierome, we gather first, that it was then the custom of the whole Church to vse light, or tapers, which gave occasion to Vigilantius to oppose the Church, & in this manner to upbraid the true Christians. 2 that S. Ierome in the name of the Church approves the vse of such lights, tapers, or lampes, & rejecting the contrary, as hereticall, gives mysticall senses therof, which I shall take notice of in the end of this Chapter.

That lastly it was the custom of the Church, I might referr you to Baronius who cites Epiphanius Ep. ad Iohn. Hierosol. & Athanasius Ep. ad Orthod who lamented that the wax candles offered by the faithfull were taken away by the Arrians, & burnt before Idols, & called them thieves for that as the Catholicks did in their Dedications, they did set candles & torches on the Walls of the Church. He cites also S. Augustin, Paulinus, Evodius, others, approving of such a custom. Ad. an. 58.

And shewes the practise therof by Constantine the great, whose munificence in building & erecting of Churches is celebrated by many Historiographers, & who amongst other gifts, becoming a most Christian Emperour, did add possessions & lands for the maintenance of such lights in the Churches.

Churches. And after his example, the Emperour Maurice did send to all the Patriarchall Churches tapers & lights.

l. 3.

Nicephorus, & Metaphrastes, with others, do write in the life of S. Chrysostom that when his body was brought back to Constantinople all the people did meet it with burning tapers & lampes. In the life of S. Nicolas, Bernardus Iustinianus & Metaphrastes do say, that there were continually tapers & lampes burning before his tombe. The like we may read of S. Felix Martyr in Paulinus; & in Damascen who wrote the Lives of the Saints Barlaam & Iosaphat, that the people did flock to their bodies with Hymnes & Canticles, with burning lampes, & tapers, & torches.

But if there were nothing else, the very Office of Acolite or Ceroferarius & the name thereof, manifests this use in the Church, signifying a bearer of Tapers: His office was to prepare all things necessary for the Mass, & during the Mass in severall occasions to carry the Candles: & in signe of this at his Ordination the Bishop gives him a candlestick with a waxcandle thereon. For this is one of the seaven Orders, which the Church acknowledges to have been ordained by the Apostles: of which the Popes, Caius, Cornelius, & Gelasius, all in the primitive times, make mention: as also S. Cyprian, & the Roman Councell vnder Pope Silvester: & the 4 Councell of Carthage,

Ep. 55.

D. I have heard som say that such things savour of superstition, taken from the Gentils. For, as you have noted above the Gentils had this custom,

M. I hope you have taken notice of S. Ierom's argument. The Gentils did worship their fals Gods or Idols, shall we therefore not worship the true God? Truly by such way of arguing we may reject all exteriour worship, reverence, or devotion, yea Sacrifices: for we shall not find any, but have been used among the Infidels: in all which we can hardly find any difference, but that they did them in order to their false Gods, & Christians do them in order to the true God, & to his honour.

Moreover Christian prudence would rather iudge that the Church hath taken them from the Iewes, who were formerly the true Church of God: from whence the Church of Christ as I have formerly said may, & doth take many ceremonies; which were not purely figurative: especially if such may conduce to the more decent honoring of God.

Finally, nothing is more manifest, then that the Divell labours to turn those things, which are for the service of God to Idolatrous uses, as is plainly seen in the Sacrifices, oblations, & such like; with intention to robb God of his honour; &

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well knowing, that if he did not vse such means, he could never deceive the people. And the Gentils error therein was that they gave such honour to Idols, which ought to be given to God; & whatsoever they knew was don to the honour of the true God, they vsed to their false Gods. See more of this in the Preface.

Let vs therefore contemn all such foolish cavils, & stand to the Rule of S. Augustin. *Whatsoever is not contrary to faith l. 1. ad Inq. nor against good manners & hath something to an exhortation of a better life, whensoever we see them to be instituted, & know them so ordained, we do not aply not reprove them, but also praising, & inciting others, we follow, or observe them. And in another place. Many things which are not found in the writings of the Apostles, nor in the later Councils: nevertheless because they are cont. Donat. observed through the whole Church they are not beleaved but to c. 7. have been deliuered & commanded by them.*

D. I am well satisfied in the vse of them, but I pray declare their mysticall signification.

M. I suppose you beare in mind, what S. Ierome saith of them, that they are *signes of ioy*. Whence Rupertus. *We light candles to the ioy of our Saviour's birth, which brought all ioy to mankind.* l. 1. de divin. Offic. c. 6.

Balsamon saith, that the *light is a testimony of our faith*: which S. Ierome insinuates when he saith, that *under the corporeall light, that light delivered in the Ghostell, which is no other then the light of faith may be manifested in vs.* It is true, that in this Sacrifice of the Mass, we haue the greatest subject of ioy imaginable: for herein Christ comes vnto vs, all cloathed with grace & merit: but on our parts nothing is more necessary then faith, whereof the Church gives vs this Embleme, to put vs in mind that the light of our faith should shine before men, that God might be glorified: & it must be a burning light, that is accompanied with good works. For, as Durand notes, a candle without light, is as dead; & faith without good works, as the Apostle S. Iames saith, *is dead, Good Works without faith, loose their merit, & faith without good works correspondent, auailles little.* In Canon. Apost.

The Tapers or Candles represent vnto vs our Saviour, who came to enlighten the world. The wax fitly signifies Christ's humanity; for as the wax is made by Virgin Bees, so the flesh of Christ, was taken from the B. Virgin. & as the wax is consumed, so Christ's flesh was consumed in the work of our Redemption. The fire is a symbole of the Deity: for God is said to be a consuming fire. The wick vvhich joynes the wax to the fire, represents the vnion of the Deity to his humanity; & the light proceeding from all three, fitly signifies the Evangelicall

Doctrin, which is the light of the world: & which the Church represents by these candles to put vs in mind of the profession thereof before the whole world.

The white wicke may signify vnto vs, the purity & innocence requisite to the due performance or attendance in this dreadfull Sacrifice: the wax, the humility, obedience, & submission to the will of God: and that as wax is moulded, shaped, figured, & framed according to the will of the artificer, so with a willing & prompt mind we might submit our selves to the diuine operation in our souls & bodies: & as the wax receives any impression: so we submit our selves to receive whatever God shall please to send vs, afflictions, tribulations, persecutions, yea death it self. We shall do both by the true love of God; & that as the flame ascends to its own center so our minds enflamed with the love of God, should alwaies be elevated, & leaving the dross of this earth, in heart & will tend to our center, which is God.

Finally, the wax & wicke may represent our bodies & souls, which in this holy Sacrifice we offer vp to God to be consumed to his honour & glory: for the Church principally vses these candles for the greater honour of God, reverence to the mysteries, & increase of devotion in the faithfull.

CHAPTER XXIIJ.

Of the severall things which are on the Altar.

Altar clothes

D. I have severall things to ask you in this place: & therefore I must desire your patience. And first I pray tell me why the Altar is covered with linnen?

M. The Church hath ordained that the Altar should be covered with two cloathes or towels at least which are blessed by a Priest: although in time of necessity one may take others, not blessed. Ordinarily there are 3 or at least another of courser linnen to cover the Altar: all which seem very convenient for the preventing of dangers which may happen by the effusion out of the Chalice, which the Church hath alwaies bin carefull to prevent & in case it should so fall out, the towels being linnen they might the better be washed.

And for the antiquity of them we cannot doubt: for Pope Eusebius

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Eusebius about the year 309 made this Decree. *By the consent of all, We ordaine that none presume to celebrate the Sacrifice of the Altar in silke or coloured cloth, but in pure linnen consecrated by a Bishop:* Which is observed to this day: only now Priests may bleſſe them Not long after him S. Optatus saith. *In performing the mysteries the Wood it self is covered with linnen, & the Altar is solemnly prepared,* And Victor Bishop of Utica, relates that one Proculus with a ravenous hand did pillage all things from the Christians, & of the coverings of the Altar did make shirts & drawers: but by divine punishment he eating by morcels his own tongue, in short time after was consumed by a most terrible death. Briefly as we can find no memory of the beginning of them, so we may conclude that they came from the Apostles

6.

l. 1. de perfec.
Wand.

And for the use & signification of them Oleaster saith, *Our Lord will not have any thing of ours but covered: we are all uncleane & unworthy of the divine eyes. The Altar is to be covered although it be of Sethim Wood: Whence they ought to be cleane & most pure.*

In Exod.

Pope Eusebius before cited, gives this reason for his Decree saying. *So the body of our Lord Jesus was buried in a clean syndon or fine linnen clothe.* S. Isidore will furnish vs with another reason. *Some things are white by nature, & some by labour; linnen is not white by nature, but by much labour & toyle as all know: so it may be an embleme of our soules corrupted by sin, whereby they are so deformed, & made so black & foule that by no naturall means they can be whitened or cleansed; the only way thereto is by grace; which here at this Altar of Christ Jesus we may receive by strict mortification, austeritie, penance, & repentance; & so by vertue of the Sacrament which here is offered on the Altar we may be clothed with the Robe of sanctity & purity, which is represented in the pure white linnen which covers the Altar.*

l. 1. Diff.
Diff. 17.

Lastly this white linnen is a symbole of simplicity & innocency: for its whiteness admits no spot, which is not easily perceptible: & such ought to be the lives of all who come to the Altar in the presence of God & his Angels who behold & perceive the secret spots of our sinfull souls.

D. Beside the Towell or Altar Cloth, I see another wheron the Chalice is set pray tell me what that means.

M. What hath been said of the white linnen clothes, which cover the Altar, may be more fitly applied to this, which is also of fine linnen, & is called by many of the Fathers a Pall, because it was of that bigness that it was sufficient not only to

Corporat.

put

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put vnder the chalice & Host; but also to cover them. But most commonly it is called a Corporall, for that it immediately touches the holy Body of our Lord: for on it the Priest consecrates & reposes our Lord's body & blood in the Chalice, & therefore is called Corporall a corpore Christi.

In the 72. Canon of the Apostles it is called *Velamen linnen*, a linnen veyle or carpet. Pope Soter calls them *Sacred or consecrated Palls*, & he lived in the year 175. And therefore it seemes that this Corporall may more properly signify our Saviour's Sindon, wherof we have mention, out of Pope Eusebius his words. Which also S. Damasus in the life of S. Sylvester mentions. The same Paschasius on that of Saint Mathew, *Ioseph took his body & Wrapt it in a cleane syndon* saith, that therefore the body of Christ in the Mass is placed on most fine linnen, which from thence (as I said before) is called corporall from the body of Christ which is laid thereon as in a sepulcher. With him agrees S. Isidore or S. Ildephonsus, for some will have it so: who saies: *that pure syndon is spread abroad in the mystery of the divine gusts*, (so he calls it) & *as the Corporall is of fine linnen purged from all dross of the earth: so the intention of the offerers ought to shine in simplicity & purity before God.*

The Angelicall Doctour will further vs with another consideration. *The corporall*, saies he, *before it is put on the Altar for the Sacrifice, is spun, washed & dried: so the faithfull soule before communicating the body & blood of our Lord Iesus, is spun by contrition, washed when being confessed is is washed by Absolution, & dried by satisfaction for the sins past.* Or a sinner is washed by teares, wreathed by works of penance, and dried by the fervour of the love of God.

D. Pray Sr give me leave to propound a curious question, which is, why secular people must not touch the Corporall?

M. I am glad you have moved this doubt, for by that means I shall take occasion to speake in this place what may serve for other occasions. Wherefore know that the Catholick Church permits not the Laity, no nor those who are not in sacred Orders to touch with their hands any thing which hath immediately touched the body or blood of our Saviour, vnder the species of bread & wine, & are consecrated or blessed for that end by Bishops, or those who have Episcopall authority.

Neither is this any new thing. For Pope Steven 1. about the year 261 ordained that *the vestments, wherein God is served, & the divine Worship celebrated ought to be holy*

c. 27.

l. 3. de Eccl.
Offic. c. 9.

Op. de Sac.
Altar.

Ep. 7.

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& decent, not to be used but in Ecclesiasticall uses nor touched or carried by any other, then Ecclesiasticall men; least the revenge which fell upon King Balshazar come upon the presumers to touch such divina things. Pope Soter would not permit women devoted to God, or Nuns, to touch the Holy vessell, that is the Chalice & Paten (of which I shall speak hereafter) or sacred Pals or Corporalls. And Sixtus 1. very neare the Apostles times ordained the same with Pope Steven.

S. Clement Would have all such things being worne out or spoiled, to be burned, & not applied to any other vse, He ordained also a peculiar vessell for to wash the Corporalls, & another for the veyles. And the 72 Canon of the Apostles. *Let none hereforward convert to his own use the golden or silver vessels or the sanctified veile, that is the Corporall; for this is unjust & contrary to the lawes made surely by the Apostles.*

I will forbear to cite the words of Councils, for their multitude. The 2 Roman Council vnder Sylvester: those of Laodicea & Agatha have the same with many others. Nevertheless I will not omit the Decree of the Council held in Oxford. *Let the old Corporalls which are not fit to be used be put in the place of the Reliques, or amongst the Reliques, or be burn't in the presence of the Arch-deacon. Let the Arch-Deacons also take care that the Altar clothes & other ornaments be decent as it becomes & that the Church in like manner have books fitting for to read, & sing.* Spelman in his Councils of England hath many Decrees tending to this purpose. So that we may see the great care & reverence the English Nation hath had of this Sacrifice, & of all things which appertain therto.

D. I have heard that many did disapprove this.

M. I adceed very many: but who were they? No true Christians: but such as were branded with the note of heresie by all faithfull Catholicks, as the Arians, Donatists, Vandals, & such like.

The Bishops of Egypt did complain to Pope Marcus who lived in the year 316 of the Arians, that they so much wasted their parts, that they had not left them Ecclesiasticall books or vestments, & other ornaments or vessels. And S. Athanasius; *The cruell rage of the Arians was so fierce, that then there was rapine or pillage of Churches, desiling of the divine vessels: then the sacred mysteries were polluted by the polluted hands of Ethnicks, the blood of Christ's sheep poured forth did bespatter the Venerable Altars in the Temple of Christ.*

Possidius

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Possidius in the life of S. Augustin hath the same complaint of the Vandales: of whom also you have seen Victor; And S Ierome relates that the Churches were beaten down & horses stabled at the Altar.

ad Heliodor.

*Orat. in
S. Phil.*

To omit many others, I will conclude with S. Chrysostom who tels vs that the Tyrant Maximinus when licentiously he had manifested his rage against vs, presumed to touch with his impure hands the sacred utensils, & not contented with this wickedness, but going forward farther in consumely & contempt, did lay all these utensils on the pavement, & sitting them to his purpose, he sitt down upon them in despite & forthwith he felt the punishment of his unlawfull sitting, for his hinder parts corrupting did bring forth maggots, in such manner, that it was manifest that this disease was inflicted from heaven.

Chalice.

D. What say you of the Chalice?

M. That Chalice have been in use in the Church is manifest even by our Saviour's example, who in the Institution of this Sacrifice made use thereof in the consecration of his holy blood as the Evangelists & S Paul testify. And frequent mention is made of them in the Holy Councils & Fathers, as in the particular shall be declared in the 2 Part. Wherefore I will here speake only of their forme, matter & signification.

1.3. Antiq.

The forme of this Chalice, was figured in the old Law: for Iosephus in his observations of the Religious Antiquities amongst the Iewes, describes their chalice to have been in this forme; *A golden chalice after the manner of the Dacchar, which we call Henbane, which hath a forme like a cup, as a globe cut in two parts with a hollow space within, by little & little decency dilating it self from the bottom, as a pomegranat cut in two, the two halves put back to back, toynd by a knot in the middle.*

The chalice in this forme was in the golden crown in three rowes of the High Priest's head: & he gives the reason why the Chalice consecrated for Sacrifices is made by two round parts, saying. *Because it seems to me that it is a sure token of Heaven: & the Manna was reserved in the Arke in such a Chalice.* Whence the Jewes in their money did imprint this Chalice: The mysticall signification of this I will give here beneath.

Ep. ad Hier.

*Orat. in In-
lian.*

As for the matter: for the most part it is either of gold or silver. In the primitive times, as S. Augustin assures vs, in the persecution of Dioclesian, in the town of Cirta in Africk two Chalice of gold & six of silver were taken away. And S. Gregory Nazianzen tels vs that the Apostate Iulian taking to his own profit the ornaments of the Catholick Churches,

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was amazed to find so great a number of golden & silver Chalices.

Nevertheless we find that by reason of persecution or poverty of the people, the Christians did make use of Chalices of tinne, lead, brass, & wood. But in process of time it was ordained by the Church, that they should not be of glass, by reason of its brittleness, with perill of effusion; nor in wood, because it is porous, & spongy, whereby the blood of our Saviour might soake into the wood, nor of copper or brass, by reason of their noysomness, but of gold or silver; & by permission only, for the reasons aforesaid, of tinne.

Durand saith that the Chalice of gold signifies the treasures of wisdom hidden in Christ: of silver, cleanness from sin: tinne, which is a meane between silver & lead, signifies sin & paine due thereto, which may represent vnto vs the flesh of Christ, which is not lead, that is sinfull, but like vnto sinfull flesh: & although he was not silver, that is passible for his own sins, which he had not, yet he was passible for ours; for he took vpon him our paines which we by our sins deserved.

The gold, as S. Maximus saith shewes the pretious Redemption from our captivity: the silver the price wherewith we were bought: & the tinne our misery & poverty. Gold is a symbol of charity, silver of sanctity, tinne of humility & misery. *Hom 3. de Epiph.*

The Chalice according to the forme is a symbole of heaven divided in two; & as the Heaven includes all the Elementary world: so in the Chalice the Sacrifice of the vniuersall Church is offered by the Priest. For, as Philo saith. The high Priest proceeds to the divine Sacrifice carrying the whole world with him. The Priest offering Sacrifice to God in his Chalice made of two half rounds, shewes that Sacrifice is for the salvation of all Catholicks in the two Hemispheres. *In vita Moysa.*

And the Chalice in the high Priest's crown on his head fitly represents the Chalice elevated above the Priest's head in time of Mass: of which more in the 2 Part. The Chalice of the Manna was a complete figure of our Chalice which carries in it the true Manna CHRIST IESUS. And the Chalice in the lewes money fitly represents that all our works are of no value, are not right coyne vnless they be marked with the Chalice of the Passion of Christ Iesus, which this Chalice represents: for so he himself calls it, when praying in the garden he said, Let this Chalice pass from me. S. Chrysostom, Luthymius, & Theophilact give the reason, because Christ did as willingly & greedily desire the Passion, as one thirsting for a Chalice or cup of wine. S. Bernard in correspondence *Math. 26. Serm. 20. in Cantu.*

dence thereto, saies. Above all other things the Chalice which thou hast drunk makes thee amiable to me, for it is the work of our Redemption. When therefore we see the Chalice, we may well consider this his great desire to suffer for vs, & raise vp in our hearts a vehement desire to be partakers of his Passion with a willing mind to suffer with him.

*Epist. ad
Theoph.*

I will conclude this subject with the saying of great S. Ierome. By this we may learn with what veneration we ought to receive these holy things, which serve to the ministry of Christ's Altar, the holy Chalices, and holy vessels (that is Corporals) & other things which belong to the worship of our Lords Passion: not as if these inanimate or senseless things had any sanctity in them: but from the conjunction of our Lords body & blood, they are to be worshipped with the same Majesty as his body & blood: that is, with a relative honour, for Christ, and to Christ.

*lib. contr.
Donatist.*

Sure S. Optatus had such reverence to these Chalices, when speaking to the Donatists (who had broken Chalices) he much exclaims, and concluding saies. This your heinous offence is doubled whilst you breake the Chalices which carry the blood of Christ (he calls them *Portatores sanguinis Christi*, the bearers of Christs blood) whose formes you have reduced into lumps or heapes, procuring merchandise for wicked faies, to which sacrilegious act yee would not choose buyers, when inconsiderately yee sold them, or commanded them to be sold in all places: perhaps some sordid women have bought them for their uses: Pagans have bought them to make utensils wherewith they did Sacrifice to their Idols. O horrible wickedness, o unheard of villanie, to take from God & give to the Idols: to take away from Christ, that they may be used for sacriledge! What would these Holy Fathers have said of our pretended Reformers?

Patten.

D. What is the Patten?

M. The Patten, or plate, or little dish, is as ancient in the Church as the Chalice. Marry in the primitive Church it was in some places greater then it is at this present. For Pope Damasus did give to the Church, which now takes its name from him in Rome, a silver Patten worth twenty pounds: but now commonly it is used in a lesser forme, for the commodity of the Priest, & better performance of the Ceremonies of which is treated in the 2 Part.

It is ordinarily of the same mettall with the Chalice, & serves for the Oblation & Communion of Christ's body, as the Chalice for Christ's blood. Whence Theophilact saith. The body of Christ is put in a golden dish, & his blood in the cup, whosoever shall take away this precious dish &

canis

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cause the body of Christ to be placed in vile matter, under presence of poverty, let him know of whose part he is, (sure not of Christ's. Which he sayes not to condemne those who do it out of true necessity or poverty; but against those who out of niggardlinesse or avarice, do omit their duty to God, for their worldly interest. Whence he gives a contrary motive, saying, that the open Patten signifies the open heart of Christ in the latitude of Charity, & therefore is a symbol of the unmeasurable extent of our Saviour's charity in his Passion, which we feel & remember in the holy Mass; & therefore in all respects is to be revered, as the Chalice wherewith it is also consecrated.

D. What is that linnen cloth, which is put on the Chalice? *Purificationes.*

M. Of this in particular I find little mention, vnless we may reckon it amongst the Corporals: for we may apply to it what is said of them, with very little difference. For it is of fine white linnen, & is called Purificatory, as being a little cloth to purify or cleanse the Chalice & Patten in the Mass: but especially to dry & wipe the Chalice after the lotions; & to that end is alwaies to be kept clean & neate, & by reason that it hath so neare a connexion to the blood of our Saviour, is not to be touched, nor washed, otherwise then the Corporall. Whence in the Lateran Councell we find this Decree. *We command that the Oratories, vessels, Corporalls, vestments of the Ministers, & Palls of the Altar be kept very cleane & neate: for it seemes very absurd that filth, which is vnseemly in profane things, should be negligently permitted in sacred.*

As for the significations thereof, the very name (besides the matter which supposes the same with the Corporals) may put vs in mind of purifying our soules from all remnants of sin & may fitly represent the napkin on our Saviours head, as S. Iohn saith, *wrapt up apart into one place.* Whence we may c. 10. note, that S. Luke saith that besides the syndon, there were c. 14. other linnen clothes, for he saith, *clothes*: & so doth S. Iohn, specifying this now mentioned. So all the towels of the Altar may represent the clothes wherein our Saviour was buried & this Purificatory the napkin on his head.

D. I pray, what meanes the Veyle, which is put over the Chalice? *Veyle.*

M. The Church vses the Veyle, only for decency: which nevertheless was figured in the old Law: for we read that they Num. 4. covered the Altar with purple cloth, & other things in scarlet, & the table of proposition was covered with veyles. Here we have what was there represented figuratively, & therefore no wonder

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wonder that we see veyles to cover the Chalice & Paten, during that Part of the Mass which is for the Catechumens, from whom the Mysteries of the Mass were concealed, & only unveiled, to the Christians. Durand calls it a Pall, because it covers the Chalice & Paten. It may be said that it was used for cleanness, that the Chalice, Paten, & Corporall might not contract any filth or dust: & therefore they are not uncovered vntill such time as the Action of the Sacrifice necessarily requires it, that is till the Priest goes to the Oblation.

D. What other things are on the Altar?

Missal.

M. The Missal & Cushion. The Missal, or Mass book, is laid on the Altar for the commodity of the Priest celebrating, & contains the whole Office of the Mass throughout the whole yeare, in most things conformable to the Divine Office, which is said or sung in the Quire, & for the most part taken out of the Holy Scripture, as in the 2 Part will appear.

Cushion.

This Missal is laid on a Cushion for the commodity of the Priest, in reading what belongs to the Mass & as Durand saith hath a mysticall signification to wit; that the soft cushion is put vnder the Missal to signify that the devout & soft hearts, which easily receive the divine impression, ought to be submitted to the yoke of our Lord, & of the celestiall precepts: according to that of the Wise man. *Let thy heart receive my words, keep my precept, & thou shalt live.*

Prov. 4.

CHAPTER XXIV.

Of the Priestly vestments which he uses in time of Mass.

D. Since you have had patience with me hitherto, I must go on a little further, & desire you to give me the reason why the Priests in Mass are clothed with so many vestments?

M. If any one would reflect vpon what God ordained in the Law given to Moyses, he would not wonder at this. For there we read, that God commanded Moyses to make a holy vesture to Aaron, for glory & beauty, wherein he being sanctified might minister to God, & naming the vestments

Exod. 28.

Rationall, Ephod, Tunick, a straight linnen garment, &

Mitre,

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Mitre, & a Girdle, he saies; They shall make holy vestments that they may do the functions of Priesthood wrore me. I shall not need to specify the precious stones, purple, scarlet, & rich embroideries, which were to be in them: for of this they may read more there, as also Levit. 8.

Note that all these were ordained for Gods greater glory, for the beauty of God's ministry, & for the ornament of the Priest's function: so that, as Venerable Bede notes, by these Vestments the Priests were admonished of justice & sanctity, & also of their office & function.

Now if these were so ordained by God, for the Priests of the old Law, where all things were don in figures or types: with how much more reason ought the Priests of the new Law, to have vestments besitting their functions & ministry, for the greater glory & ornament in the true & reall Sacrifice, ordained by Christ himself? And such hath bin the custom of Gods Church, as in the particulars shall be declared in the next Chapter.

D. I pray give me som reasons therof, or rather the signification.

M. S. Ierome hath written a whole Book of this subject; & amongst other things saith, that these vestments signify that Bishops & Priests must have speciall vertues, to wit, Discretion, Purity of life, sincere Intention, Contemplation of God, Supportation of the peoples infirmity, sollicitude of their good, Exemplar life, sound Doctrin, & Bond of vnion. And according to this I shall frame these reasons following.

1. As the Priest puts on thes Vestments different from his ordinary wear: so he ought to put on another, or new spirit. For by the law none were to enter into the Sancta Sanctorum with common garments, or vsuall clothes; which was punctually observed by the Priests of the Temple, as we read in the Prophet Ezechiel; where it is expressly declared, that they were to take peculiar Vestments, which they were to use in their Sacrifices or functions; & thes they were to leave in the Vestry & by no means to carry them forth. This the Catholick Church observes in her Priests & Clergy, therby to put them in mind, that thes holy actions are to be don with greater fervour, reverence, diligence, & care, then the affaires of this world. Nay we may say, that the holy Prophet did tell what was to be don in the Temple of Christ Iesus, that in the Churches, wherein there should be Vesteries, as is to be seen in all Christian Churches: & therby to shew the difference between holy things & pollated, & between clean, & unclean; that as their Sacrifice & Sacraments did excell the

Sacrifices & Sacraments of the Old Law, so the functions & ministeries ought to excell theirs, & consequently ought to be done with greater sanctity & purity of heart & mind; which their vestures more perfectly significant (as in the particular shall be declared) do intimate.

2. Naturall reason, & common civility teaches vs, that as there is distinction of persons & qualites, so there is distinction of garments, & other ornaments agreeable to their state & condition, even according to their Offices & actions. Neither was there ever any Nation so barbarous, but that it always observed a distinction of exterior habits, between the Clergy & Layity: & likewise among the Layity in time of judicature, or such like: & among the Clergy in their Sacrifices or functions.

The Church therefore hath alwaies ordained, as a distinctive signe, such & such Vestments, to be worne by Priests: & that in all Ecclesiasticall Offices they should weare Surplices, & in the administration of the Sacraments, or in blessing of Sacramentall things they should put on a Stole. But for the due celebration of the dreadfull Sacrifice of the Mass, she hath ordained speciall Vestments, besitting so great a Mystery: and this as a mark or signe whey by all may know what the Priest is to do, & he as well exteriorly as interjourly be rightly & decently disposed therto.

3. The Church uses those Vestments as well to put the Priest in mind of his own duty, as to move the faithfull to a greater reverence to the Sacrifice. For, what Priest thus vested doth not reflect vpon the obligation he hath, to adorn his mind with such vertues as become him, who is to vndertake or performe so great & glorious a function? And certainly if any one had seen the Priests of the old Law going to their Sacrifices all clad with gemmes & pretious stones, with gold, purple, scarlet, silk, & others shining on all sides; he could not but be moved with amazement and reverence, reflecting vpon the reasons thereof, that it was for God. I must confess the Christian Vestments are not so rich in the worlds esteem, but far more rich in spirit, that is, more significant: for the excellency of such things as they are turned to piety, consists in their signification. Now the signification is most excellent. For as in the particulars shall be declared, they represent some Mysteries of the Passion: so that we may piously contemplate the Priest thus arrayed to represent our Saviour going to offer himself for vs on the Cross: For going to the Altar he carries with him the Images of his sufferances, & in that equipage is going to the Mount Calvary, there to offer vp the same Passion.

Certain

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Certainly if Alexander the great, (as the Maister of History reports) going to take Ierusalem, beholding the High Priest clothed in his Pontificall vestments coming to meet him, descended from his horse & adored, & being asked wherfore he did this, he answered, *I did not adore the man, but God, whose Priest he was*, which questionless he had learnt from the Iewes, who did beare great reverence to their Priests, especially when they were vested in their sacerdotall garments: with much more reason we Christians ought to honour & reverence the Priests of the Evangelicall Law, especially when they are vested with the badges of Christ's Passion, & clothed with the royall garments of Christ Iesus: & we may well say, as was said of Mardocheus. *This honour is Esth. 6. he wor by of, Whomsoever the King is willing to honour.*

Oleather will give vs another reason, saying. *It is much f^r 29. to be wondred w^h What earnestness our Lord would vest Exod, the Priests his Ministers, before they were to performe the duty of their Office: Wherby he would admonish them to be prepared & circumspect, When they were called, or came of their own accord to the service of God. And this appeares both in the action of changing their outward apparell, which puts them in mind of what they are to; but principally in the Prayers, which the Priest makes according to the Rules of the Church in putting on each one of those vestments, which are but preparative dispositions to that end. S. Ierome speaks to the same purpose, That diuine Religion l. 13. in hath one vestment in the Ministry, & another for common Exech. 44. use. Wherof he there also gives this reason: that the Clergy may perform our Lords Sacraments with a cleare conscience. l. 1. Miss. Innocent 3 speaks much to the same purpose. That the glory c. 64. of the vestments may be the splendour of their souls, least by how much the Priest appears more honorable before man, he become so much the more unworthy before God. It is necessary, saith S. Ierome in the place above cited, that they become new men in Christ, as well in manners or vertues as in vestments. And Ivo sayth, that the Priestly ornaments or l. de rob. vestments are markes or badges of the vertues: by which as Eccl. by Writings or books, they are admonished to whom they ought to direct their actions.*

D. How many are the vestments required at Masse?

M. Setting aside what the Popes, Patriarks & Bishops vse in regard of their quality & dignity, which concern not my present purpose, being they are not in vse in our afflicted country: I will only speake of such as are common to all who celebrate Mass, whether Bishops or Priests, & they are six in number; to wit, the Amice, Albe, Girdle, Maniple, Stole,

& *Chafule*, of which I shall speake in the next Chapter.

Surplice.

D. I see the Priests in some places have a linnen garment on them; which they commonly call a Surplice. What meanes it?

Gen. 3.

M. Gavant saith that it is called in Latin *Superpellicium*, because anciently this garment was put over leathern tuniques & thence symbolically it may represent the Innocency, which is the true garment of Ecclesiasticall persons. Through our first Parent's sin we were clothed with garments of skins: & by the grace of Christ we are clothed with garments of white linnen, which is an Embleme of innocency & purity more particularly becomming Ecclesiasticall persons, principally in their Sacramentall or ministeriall functions. Saint Jerome makes mention of a white garment for the vse of Bishops, Priests, Deacons, & other Ecclesiasticall orders in the administration of the Sacraments. And that this was accustomed to be vsed among the Iewes is manifest: for it is said that *Samuel ministred before the face of our Lord in an Ephod of linnen*. And again, when King Saul commanded Doeg to kill the Priests, *eighty five revealed with an Ephod of linnen were murdered*. And so David danced before our Lord in a linnen Ephod.

*1. 2. advers.
Pelag.*

1. Reg. 2.

1. Reg. 22.

2. Reg. 6.

1. Pet. 4.

1. Cor. 16.

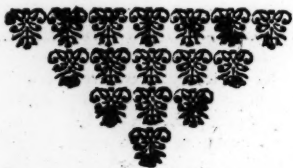
Rom. 6.

Gal. 5.

1. Cor. 1.

This Surplice is large both in sleeves & skirts, as marks of Christian charity, to shew that the Clergy ought to be charitable, & that as they cover the body, so charity covers a multitude of sins. And by this they are put in mind, that according to S. Paul, *all their actions are to be done in charity*: as the Author of *Gemma Animæ* interprets it.

The forme of it is in manner of a Cross, to signify that Ecclesiasticall persons should imitate the steps of our Saviour in his Passion: & (as S. Paul speakes) *crucify the old man with him, that the body of sin may be destroyed: & crucify their flesh with the vices & concupiscence*: and with the same Saint Paul preach & teach in Word & Work Christ crucified.



CHAPTER XXV.

*Of the particular Priestly Vestments used
in the Masse.*

D. I pray what signifies the Amice?

M. The Amice is made of fine linnen, in forme somewhat longer then broad, wherto two strings are tied at each end, which put Cross-wise over the breast are tied about the Priests middle: in the middle of it from the strings there is a Cross: & it is called *Amice* from *Amictus*, for that it covers first the head, then the shoulders. Whence the Grecians, as also S. Bonaventure, call it *Humerale*, a covering of the shoulders; & so it is called by others.

Amice.

With this Amice, which the Priest first takes, after having kissed the Cross; that is in the middle of it, he covers his head, then his neck & shoulders, & then his breast. Now he kisses the Cross in honour of the Cross of Christ, & thereby calls to mind the Passion of our Saviour which in the Mass he is to represent: (for the Mass, as I have formerly declared, is a commemoration of Christ's Death & Passion:) & then he puts the Amice before his face, therein representing (as Gabriel Biel notes) the Veyle which was put on our Saviour's face, blindfolding him, saying, *Propheta unto us O Christ who it was that struck thee*: the Priest now preparing himself to imitate our Saviour. Then he puts it on his head to represent the Crown of thornes: or mystically signifying that the Cross of Christ is taken by the Priest as the shield of salvation, as the Church's prayer imports. Or the putting it before, over his face, signifies the abstraction of his mind from all worldly things, & applying his whole thoughts to what he is now to do; & therefore putting it on his head he kneels down, manifesting by this ceremony his reverence & high esteem of this employment, conforming & framing his intentions & desires to the will of God.

*In Canon.
Leit. 11.*

And by putting it about his neck, he humbly submits his neck to the yoke of Christ, or to the execution of this sacred action. The Wise man saith. *Submit your neck to the yoke, & let your soul receive discipline, for it is very neare to find*

Ecl. 51.

*De signif.
vest.*

*lib. 1. de Di-
vin. Offic.*

find it. And in doing so, he lets it fall on his shoulders, as preparing himself in obedience, & by the command of our holy Mother the Church to execute this his function, & undergo all labours for Christ: which as Alcuinus will have it the Amice signifies. Cornel. à Lap. in 1. Cor. 11. out of Rupert says that in time of the Sacrifice he ought to cover his head, according to that of S. Paul, The man ought to cover his head, principally at Masse. The same Rupert advises the Priest to fold the Amice on the mouth of the Chasuble. Alcuinus and Rabanus will have it towards the shoulders, and not the head.

l. 1. c. 50.

Afterwards he puts the ends of it on his breast, and with the foresaid strings tyes or fastens it on his breast, to signify his cordiall love, & earnest desires to beare the yoke of Christ Iesus. Or to shew the fortitude of his mind, as Innocent 3 teaches. The strings which fasten the Amice may signify intention & devotion; intention to make all meritorious; & devotion or fervour to containe the mind fixed to what he is to do; & they are put cross-wise one over another, to signify that all this cannot be don but by vertue of Christ's Passion, manifested in that signe. Lastly, this Amice in as much as it is white, represents, as Rabanus saith, what purity & cleanness is necessary to this holy Sacrifice.

Briefly; the Amice covering the face signifies the conversion of our hearts to God alone: covering the head, contemplation of heavenly things, and Obedience: the shoulders, Fortitude: the two ends put on the breast, hope & charity: the strings that ty them, Faith & Iustice: the strings put a cross, Compassion of our Saviour's sufferances. The Authors of these applications to such significations are to be found in Gavant. Part. 2. Tit. 1.

Ephes. 6.

In order to these significations by the Churches institution, the Priest in putting on this Amice prayes, *O Lord put on upon my head the helmet of salvation for the vanquishing of the Diuel's assaults.* Alluding to the words of S. Paul, who invites vs to take the helmet of salvation against our spirituall enemies.

Albe;

D. What means the Albe?

Op. 3.

M. The Albe is made of linnen cloth, & differs from the Surplice in that it reaches to the ground, & covers the whole body, having sleeves somewhat broad towards the shoulders, but narrower towards the hands: & is called *Albe*, from the latin word *Albus* by reason of its whiteness, as a white tunique or coate or shirt, signified by the *Poderis*, because it is a garment down to the heeles. So S. Gregory Nazianzen calls it.

CHAPTER XXV. 143

In the Law of Moyses frequent mention is made of linnen tunicks amongst the other vestments which the Priests did use in their Sacrifices: whence we may suppose the Church took this Albe or linnen tunick, appropriating it to the sacrifice of the new Law. For S. Ierome affirmes that S. James the Apottle in celebrating Mass did use linnen clothes. S. Chrysostom calls it a linnen tunick. The same S. Ierome writing of the Priestly Vestments of the old Law, teaches that they were more perfectly accomplished in Christ's Law.

Baronius tells vs that the disciple, who according to Saint Mark left his *synodon*, or *fine linnen garment*, which was used as a supping vestment, was S. Iohn the Evangelist: who according to the opinion of S. Ambrose, S. Gregory, Venerable Bede, & others, was so clothed at Christ's last supper; & supposes the same of our Saviour. He also shewes that Saint James did alwaies go in linnen, & that in Mass he used particular vestments, & expressly mentions the Albe, Amice, & Stole, which was long after reserved in Ierusalem, where the Bishops & Priests did use such Vestments.

If you would take it to have been derived from our Saviour on whom Herod & his company did put a white garment in derision, there is no incongruity in it, but rather a proper similitude of our Saviour then going to his Passion, which in the whole Mass is represented. Whence S. Chrysostom calls it the immaculate Albe giving signes of the Passion, in which the Lamb of God without spot was to take away the sins of the world.

And as the Albe represents this part of Christ's Passion, so the Priest in this Sacrifice bearing the person of Christ, hereby mystically, as S. German saith, represents unto us Christ's Divinity, which appeared on the Mount Thabor, when his garment became as white as snow: in this shewing that what he is to do is not by human power, or ordination; but from the power & ordination of God.

Honorius saith, therefore Christ's ministers do minister in white Vestments, because the Angels Ministers of the Eternall King did appeare in white: & thereby are admonished to imitate those Angels Ministers of God by cleanness of chastity in the service of Christ. And in another place, he saith that the Albe signifies Chastity of his whole life; to wit of him who is to offer this Sacrifice.

S. Steven Bishop of Autunne, saith, that the Priests are vested with Albes to shew excellent conversation to the people: & that the new Priesthood is to be adorned with candid vertues & that they have put on the new man, who according to God is created in justice & holiness. Whence Rabanus saith it

K 4

significs

In Catal.
scripior.
l. 1. de insti.
Cler.
Ep. 128 ad
Fabio
Ad an. 34.

Luc. 23.

In 23. Luc.

Mat. 17.

Gem. Anim
lib. c. 198.

c. 102.

Eph. 4.

144 CHAPTER XXV.

signifies continency or high Iustice. Saint Thomas, Faith & Innocency.

*1. de instit.
Cler. c. 16.*

Pope Innocent 3 saith that the large or wide Albe signifies the cleanness of life ordained for the liberty of the sons of God. Durand gives a reason therof, saying, that the linnen tunic which the Iewes vsed was streight & close, but this of Christians is wide & large. The first had it so, for the spirit of feruitude; but the other have it large for the spirit of adoption, in the liberty wherewith Christ hath delivered vs. Lastly they are long, as Alcuinus saith, to signify *perseuerance in good works even to the end*. Or to hide & cover all profane garments. Whence S. Bernard saith, *that the Albe signifies perseuerant Iustice, & covers the whole man*.

Gal. 4.

Now the Church ordaines that the Priest in putting on the Albe should say this Prayer. *Whiten me O Lord & cleanse my heart, that being blanched in the blood of the Lamb, I may enjoy gladnes everlasting*. Alluding to the words of S. Iohn. *These are they who have washed their robes in the blood of the lambe*: & to the Prayer of King David, *Wash me from my iniquities & create a cleane heart in me*. As if one should say. Wash me, O Lord, from all sin & iniquity, & cleanse my heart from all euill thoughts & distraction. Or, as S. Antony of Padua, on that place of the Apocalypse, *for the extirpation of vice, encrease of moris & edification of good example to the faithfull*; & this by the blood of the Lamb Christ Jesus, which I am now to offer to the diuine Majesty: & grant such effect thereto, that I & they may arrive to eternall ioyes in heaven.

*Apoc. 7.
Ps. 50.*

I shall conclude this subiect with a pious contemplation of the Priest thus vested, wherein we may represent vnto our selves the blessed Saints in heaven, who are said by S. Iohn to be *clothed with white robes*, because they had washed their robes by penance & purity of life, & made them white in the blood of the Lamb, by the merits & Passion of Christ; wherof we may be partakers, by imitating their examples: for, as S. Iohn saith, *he that overcomes the world, the flesh, & the Diuill, shall be vested in white garments of glory, both in body & soule*. In testimony of which when we are baptized we receive the *Chrysome*, that is a white garment, that in purity of life & candour of spirit, we may, as the Wise man aduises, *have our garments alwaies white*, that is our consciences pure & white, that we may at last come to the white garments of immortality.

Apoc. 3.

Ecol. 9.

D. And wherfore is the Girdle?

Girdle.

M. The Girdle is ordinarily made of white linnen thred, & serves to fasten the Albe about the Priest's body, vsed in all Sacrifices.

Sacrifices by God's command. In eating of the Paschall lamb the Israelites were to gird their loynes. And, as I said before, the Girdle was one of the Priests garments: & so without question it was observed in the new Law for decency & commodity: for otherwise the Albe being large would hang inconveniently about the Priest's body.

As for the mysticall signification, it hath many. We may take the first from the Prophet Isay. *Justice shall be the girdle of his loynes and faith the girdle of his reines.* Secondly from the Holy Fathers, who attribute various significations to it.

1. S. Hilary saith, that the girdle is an effectual preparation to all good, that we may be girded with a prompt will to all Christi's ministry. So that it is a symbole of promptitude in the service of God: for those who are girded, are more prompt, more firme, & constant in what they do. So Chrysostom conformable to this, saith, that the loynes are as the chief stay & iuncture of the Superiour & inferiour parts of the body. The Priest therefore girds his loyns to prepare his body in due obedience to Christ, & his Church, & his mind with fortitude & diligence; therby preparing body & mind to the more worthy performance of this sacred action.

2. S. German saith, that it signifies the Majesty of Christ girded by his humanity. For S. Iohn saw one like to the son of man vested in a Priestly garment to the foot, & girded about neare to the pappes with a girdle of gold. S. Bernard on that place interprets the Priestly garment, that is, the Albe to signify the Humanity of Christ, & the golden girdle his charity. Which is also the judgment of Innocent 3 who saies, that the girdle signifies Christ's charity, & the extremities of the girdle, the two acts of charity, scilicet & docuit, in deed & word, or the two precepts of charity, love of God, and of our neighbours.

3. Alcuinus will have it to signify Discretion, which is the Moderatrix of all vertues. But the principallest signification is, that it is an Emblem of continency. Whence Saint Ierome saith. *Whilst it girds the loynes, it binds & mortifies the mind.* And thence Venerable Bede calls it the custody of chastity. Rabanus. *The Priests are girded with belts, lest chastity should be remiss & negligent.* Innocent 3 saith that they restrain concupiscence. S. Bernard & others cited by Gavant do agree in this signification.

Which is made more manifest in the Prayer which the Priest saies whilst he girds himself: to wit. O Lord, gird me with the girdle of purity, & extinguish in my loynes all lustfull humour, that the vertue of continence and chastity

Lut. 12.

they may abide in me. Our Saviour advises vs to let our loynes be girded. Wheron S. Gregory saith. *We gird our loynes when by continency we restrain the luxury of the flesh.* He prays first that God would give him the grace of purity, that in body & mind he might purely serve him. And next he begs that his soul may be freed from all encombrances of corrupt nature, to the end that by this holy Sacrifice, he might obtain the vertues of continency & chastity, which make vp perfect & compleat chastity. Yet they differ, as S. Anselm saith, for that *continency is in combat, chastity in peace.* so that continency is but a beginning or striving chastity. Aristotele will have it to be a generall vertue, whereby one bridles himselfe or refrains from all vain allurements of vice & tentations. Whence the Priest prays for this continency, that in perfect & pure chastity he may approach to the Altar, with all purity & perfection possible to a human creature.

To this end also he tyes the girdle fast before him with a knot, which may represent the feare of God, which conserves the forsaide gifts in his heart & affections; & to encrease his devotion therto, the Priest may contemplate the whips & scourges which girded our Saviour's body in the time of his Passion: in consideration wherof he with devotion desires to be bound to the Croff & Passion.

D. What is the Maniple?

Maniple.

Lib. Collect.

M. Venerable Bede tels vs that the word comes from *Mappa*, a towell, or napkin, which is vsed to wipe hands; whence the Priests did hold in their hands towells, that the voluntary externall work might agree with the cleansing of the mind. Steven of Anthame saith, that this towell did dry vp the teares of the eyes, & move to vigilancy: so that the principall vse of them, was to wipe away the teares of devout Priests, who in consideration of their own, or their neighbours sins, or of the dolours & sufferances of our Saviour in his Passion, could not refrain from plentifull teares, which did flow from their eyes: yea sometimes out of excessive joy in contemplation of the divine bounty. And from thence it comes that by order of the Church, the Priest in putting on this Maniple saith, *Let me, O Lord, deserve to wear this Maniple of weeping & dolour, that with exultation I may receive the reward of my labour.* In which Prayer he asks 3 things, to wit, *Compunction of teares, Bitterness of sighs, & by them Eternal reward.*

According to all probability it was alwaies linnen, proper for the forementioned effects. How it was afterwards altered I find no certainly. But if we haue to Bellarmins judgment, which

I. de Sac.

Altar. c. 10.

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which Gavant relates & seemes to follow, in the time of Pope Sylvester, which was more then 1300 years past, it was vsed in other stuff. For in one of his Decrees he saith, that the *Deacons should vse linsy-woolsey Pals on their left arme*. I know some would vnderstand this of the Stole, but how that should be on the left arme no Ecclesiasticall rite doth warrant. In proceß of time it was made of the same stuff with the Stole & Chafule.

Yet still retaining the same mysticall significations of teares & compunction, necessary for those who approach to this dreadfull mystery. And it is put on the left arme as a symbole of Pennance. S. Bonaventure saith that *the Maniple on the left hand of the Priest represents the humility of Iesus Christ in this life*. Others commonly say that it represents the Cords which bound our Saviour's hands, when he was taken in the garden of Olives. The Priest before he puts it on, kisses the Cross which is in the middle of it, as offering himself to go along with our Saviour to his Passion; & putting it on his arme he manifests his desire to suffer with him.

D. What is the Stole?

M. The word *Stole* comes from the Latin word *Stola*, *Stola*, which in our English tongue signifies a robe, & in the sacred Text is taken for a mark of dignity & power. So when Pharaos Gen. 41. would honour Ioseph, he put vpon him an Abyssina, a silken Stole or robe. So Mardocheus was clothed *Stola*, vvith a Stole, or robe, for his greater honour. So Antiochus sent to his son Esh. 6. his crown, & his robe or stole & ring; & as Plutarch saith, it 1. Mach. 6. was vsed by Magistrats & Priests. And that it was vsed as a badge of Ecclesiasticall dignity & power, yea of glory, the Wise man tels vs, saying, that *Moyse did put on Aarons stole Eccl. 43. or robe of glory*. And again, Simeon the son of Aaron took the stole or robe of glory, & was reuested to the consummation of strength. And Ionathas as a signe of his Priesthood did put on 1. Mach. 22. the holy Stole.

This Stole, with some alteration of the forme, the Church vses, & hath alwaies vsed, as futable to the dignity, quality, & power of the Priests in the new Law. You have heard before of the Stole which S. Iames vsed. Origen, S. Basil, & others of the Fathers make mention therof. The Ancient Councils did call it by the name of *Orarium*; which was a scarf put on the shoulders. But Venerable Bede takes the name from *Oratio*; because of the frequent vse of it in prayer & ministry of the Sacraments. Alcuinus, calls it a garment for *Orators, or Preachers*, & therefore it is given only to Priests & Deacons. The 4. Toleran Councell, notes that Bishops, Priests, Can. 27. & Deacons in their Ordination did receive *Orarium* or Stoles.

The

Can. 3.

The 3. Councell of Brachara shewes the Priestly vse of it, saying, *When the Priest comes to celebrate Mass, he may not do it otherwise: Wife then vested with a stole on both his shoulders, as when he was consecrated: So as with one & the same Stole pressing his neck & both shoulders he makes the signe of the Cross on his breast: that is, having put it first on his neck, he lets it hang on the shoulders, & taking the two ends which hang down before, he crosses them over his breast, & so fastens them with the ends of the girdle. And the Holy Councell thought this so necessary, that it excommunicats all who did otherwise.*

1. Justit.
Cler. c. 16.

Rabanus saith, that the Priest beginning the publick service in the Church, puts on the Stole about his neck, in token of his power, & as a symbole of his dignity in the Church, by which the people beholding the salutary Judgment committed to him, is carried to the meditation of the divine law. Wherefore in the Sacrifice of the Mass, administration of all the Sacraments, & in all Sacerdotal functions or Offices the Priest alwaies vles the Stole; & in putting it on he kisses it, as honouring his function, & therby professing that he willingly submits himself to the will of God in obedience to the Church, in vertue of the holy Cross & Passion of our Saviour. Whence he puts it cross-wise on his breast, & so fastens it with the ends of his girdle, ioyning vertues to vertues, that he may not be moved by any impulse, or violence of temptations.

c. 16.

c. 15.

To. 1. ser. 24.

As for its significations, they cannot be better expressed then by the Prayer which the Priest saies in putting it on, which is. *Restore unto me. O Lord, the Stole of immortality, which I have lost in the prevarication of our first parent: & although I come unworthy to thy Sacred Mystery, yet let me deserve ioy eternall.* In which Prayer, We may consider the Priest praying for the Stole of immortality. For the Holy Scripture frequently takes the Stole as a symbole of glory, immortality, and felicity. Whence S. Mark tels vs, that the Angel in the the Resurrection of Christ, was covered *Stola candida, with a white robe or Stole*, signifying, as S. Gregory saith, *ioy & solemnity.* And S. Luke calls it the *first Stole*. Which S. Bernardin on those words, *Quickly bring forth the first Stole, & do it on him; saith, that is, the pristin Innocence & immortality lost by sin, & put in on him*, that is, according to the Gloss *assure him of the inheritance of immortality.*

2 We may consider the circumstance of this Prayer. wherein he acknowledgés himself vnworthy to come to so great a Mystery, imitating the same prodigall son, who said, *I am not worthy to be called thy son, I am not worthy to offer this*

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great Sacrifice as my function requires, but my hope is that out of thy infinit goodnes thou wilt make me worthy by thy grace.

3 With a lively confidence in this grace, he prayes for the principall effect of this Sacrifice, which is eternall ioy & happinesse. For as S. Chrysostom saith, *Those who are partakers of Christ's blood, do put on the Kingly Stole of Christ himself, yea the King himself, Christ, who promised, that he who eateth his flesh & drinks his blood hath life everlasting.* Whence Hugo on this place addes *We have life everlasting, for we have now the Arba or earnest penny thereof.*

*Hom. 49.
in Ioan.
10. 6.*

Alcuinus will have it to signify Christ's yoke on both the shoulders. Amalarius, that it descends on both sides, that we may be armed with the armour of Iustice on the right & left hands. It signifies also Evangelicall Obedience to the active life, as it is on the left shoulder: & to the contemplative as it is on the right: & forming a Cross on his breast, it makes him crucified to the world. So Gemma. S. Bonaventure will have it to be a memory of Christ's Passion, & Cross. Durand & Saint Thomas that it represents the Cords which bound our Saviour to the pillar

*l. 1. c. 204.
In Myst. Miss*

S. Basil saith that our Saviour *had a cord about his neck.* Saint Jerome affirms that it was a *chaine.* The Priest therefore, as guilty both in regard of himself, & those he prayes for, takes vpon him this Stole, as a chaine or cord about his neck, & appearing in this manner before the Tribunall of God the Father, he impløres his mercy by the merits of the Passion of CHRIST IESUS, whose person he represents.

*In Mystag.
in Marc. 16.*

D. What meanes the Casule?

Casule.

M. The Casule is by way of excellency called the Vestment; for that all other Priestly Vestments are vsed on other occasions, & may be worne by others who are in Holy Orders: for the Subdeacon weares the Amice, Albe & Maniple: the Deacon hath also the Stole, at least vpon one shoulder: but the Priest only weares the Casule, & that only at Mass. And it is so called from the Latin word *Casula*, as it were a little house or covering of the body: for it covers the whole body. The Grecians have it full round hanging on all sides over the Priests shoulders, almost to the ground. The Ethiopians have it hanging on both shoulders, but open both before & behind. But the Latins have it hanging on the shoulders before & behind, but open on each side: & accordingly it hath divers names, as *Planeta*, for that it hangs loose before & behind: the other names you may read in Gavant.

We may find a similitude of this in the Tunick of the Ephod all of Hyacinth: in the midst whereof above, saies the

Exod. 28.

Text,

Text, shall be a hole for the head, & a border round about it woven, as is wont to be made in the utmost parts of Garments. Which agrees very fitly to the Casule, which hath been alwayes used in the Church. S. Peter himself did use it; for his Casule is as yet to be seen in Paris, as Hugo of Cluny testifies. And S. James vnder the name of *Collobium*, that is a coate with half sleeves coming but to the knees. Origen is frequently cited for it, which will appeare more in the significations.

Invita Hugon. Ab.

Alcuinus will have it to be a symbol of charity. For as charity covers a multitude of sins, & contains all the commandments of the Law: so this Vestment covers all other of the Priests Vestments, & hanging in two parts before & behind, may fitly represent the two Tables of the Law, or the two Lawes. The part behind, the old Law; the part before, the new Law: the two sides open signify the liberty of Christ's Law. Innocent 3 applies it to the two armes of charity toward God & our neighbour.

The Prayer which the Priest saith in putting on the Casule gives vs another mysticall signification therof. *O Lord who didst say my yoke is sweet & my burden light, make me able to beare it, that I may obtain thy grace. Amen.* The Church allude to the words of our Saviour, who said. *Take up my yoke upon you: for my yoke is sweet, & my burden light.* The yoke is Obedience, which is sweet by love. The burden is the Law, which by Christ is made light. The Priest then prays that he may performe this mysterious action according to Gods holy will in obedience to his Law, to the end that he may obtaine the effect of this holy Sacrifice in the grace of CHRIST IESUS.

Mat. 11.

Finally, S. German teaches, that this Casule represents vnto vs the *purple garment* which the souldiers did put on our Saviour. The Priest going to celebrate Christ's Passion in imitation of him puts on this garment, which for the most part on the back of it hath a formall Croff, & before, the forme of a pillar; Which forme also, in some places is used in the hinder part. Gavant gives the reason therof because this belongs to the Passion of our Lord, as if the Priest were between the pillar & the Croff of Christ. Which reason vnder correction militates more clearly when there is a Croff on the back. For the pillar before represents the pillar wherto Christ was bound, when he was scourged by the souldiers, which in heart & affection the Priest beares in his breast. And by the Croff behind on his back, he represents our Saviour's carrying his Croff.

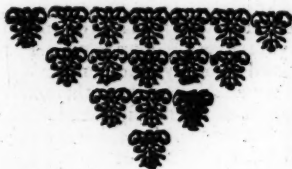
In Theor. Jo. 19.

When then devout soules do behold the Priest thus vested, they

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they may contemplate the Mysteries contained therein , & call to mind the severall passages of our Saviour's Passion before he was crucified , & with all reverence behold the Priest now bearing the person of our Saviour. Devotion will easily suggest pious meditations , & make them break forth into inflamed aspirations for the worthy preparation & disposition of their minds to a more devout hearing of this divine Sacrifice , which, the Priest thus vested goes to offer vp to God for them. And to this end also to continue their thoughts more attentively , the Cross is fitting to be put on the vestment, that even in beholding the Priest they may have the Cross & Passion before their eyes, & persevere in the contemplation thereof.

I will conclude this whole subject with the Animadversion , which Gavant gives out of Ivo. *These* Part. 1.
ornaments or Vestments are not vertues , but marks or Tit. 1. in fine.
signes of vertues , Wherby the users or beholders are ad-
monished , as by Written books , what they ought to aske
or desire , & what to shun , & to Whom they ought to
direct their actions. Pope Innocent will give vs another a. 64.
excellent instruction. Let the Priest diligently attend that
he beares not the signe Without that which is signified ,
that he carry not the vestment Without vertue , lest he
be like to a sepulcher , outwardly whitened , & within
full of all uncleanness. Whofoever is adorned with these
holy Vestments , & is not clothed With becomming manners,
by how much more venerable he appears before men , by
so much more he becomes unworthy before God. Wherfore
the splendour of the garments commends not the Pontificall
glory , but the splendour of the soul.



CHAPTER XXVI.

Of the Priests Name , office and Habit.

D. **W**Hence is the word *Priest* derived?

M. Most part of our Western Nations doe vse the word *Priest*, or *Prestre*, deriving it from the word *Presbyter*: although the word *Sacerdos* has the same interpretation: of which more in the last Chapt. saving one. Heer we way note that though the word *Templum* and *Ecclesia* doe signify the same thing and are vsed promiscuously for the same, that is, for a place dedicated to Gods service: yet Christians for distinction from the Jews, doe rather vse the word *Ecclesia*, which in its proper signification is taken for a Convocation or Cōgregation; but by common vsage is called by vs, Church. The French for distinction sake, call the place where the Hugonots make their Assemblies, *Temple*, and that of the Catholicks, *Eglise*; from *Ecclesia*. In like manner the word *Sacerdos* was more common with the Jews, who rarely vsed the word *Presbyter*: whereas the first Christians did more frequently vse the word *Presbyter*. S. Paul in his Epistles has it, and onely in that to the Hebrews vses the word *Sacerdos*, according to the Custom of the Jews. In the Acts of the Apostles S. Luke observes this distinction, for in respect of the Jews he has alwayes the word *Sacerdos*, but in regard of the Christians, *Presbyter*. The Canons and Constitutions of the Apostles alwayes *Presbyter*: and the holy Councils and Fathers when they speake of their order or ordination and office or distinction from other Orders, have the word *Presbyter*; but otherwise they vse either, in order to what we call *Priest*.

D. I have heard some say that *Presbyter* signifies *Elder*, and therefore they would rather have them called *Elders*.

M. Although in its litterall signification it be soe, yet according to the Church in all times, it is appropriated to those which we call *Priests*: and it is noe new thing to appropriate words to other senses according to the vse and custome of Nations. Even the word *Elder*, which signifies properly one that is antient in yeares, is appropriated by the Scripture to persons selected or chosen, or haveing power and authority, office or Dignity in both Ecclesiasticall and Civil affaires. For the word *Elder* or *Antient*, was vsed among the Jews before

Aarons

1. Tim 4.
6 5. Tit. 1.

Act. 19. 6
13.

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Aaron's Priesthood was instituted: and Moyses plainly distinguishes them from Priests, when he delivered the Law to the Priest and to the Ancients or Elders of Israel. The Prophet may makes mention of Antients or Elders of Priests; and Jeremy of both people and Priest. Soe that the word Elder was rather applied to the Laity, as we vse Major or Alderman, otherwise Elderman. Briefly, neither Jew nor Christian ever vsed the word Elder, for a particular Order, office or Dignity of Priesthood. Yet I cannot say but that those who take this name of Elder, have prudently proceeded according to their own principles: for as they have rejected the true office and function of Priesthood, soe by the same reason and consequently to themselves they have forsaken the name of Priest. To their new Doctrin a new name was to be invented, though both contrary to all antiquity.

D. What say you to the word, Minister?

M. Although in its litterall signification it imports noe more than servant, and is as common to Ecclesiasticall as temporall persons; yet according to vse and Custom it is appropriated to clergy men. Whence S. Paul glories in his Ministry, and in the name Minister; affirming that Christ had ordained him Minister. Now according to the Church language we may say that all Priests are Ministers, in order to the exercise of their order and function: but all Ministers are not Priests. Denis makes distinction between Priests and others, styling all inferiour Orders by the Name of Ministers. Soe also Saint Ignatius Martyr writing to Herm. the Deacon, sayth, Thou art to doe nothing without the Bishops, for they are Priests, but thou a Minister. The 4 Councel of Carthage sayth, that Deacons are not consecrated to Priesthood, but to the Ministry. So that all in inferiour Orders to Priesthood, according to the Church are properly called Ministers and distinct from Priests. It seems that the now English Church doth not much disagree in this; for although the word Minister, perhaps for distinction from Papiist Priests, be frequently vsed, yet in their Liturgicall or Sacramentall rites and Ordinations they vse the word Priest.

D. Who then are properly called Priests?

M. Learned Doctor Sparrow, now deservedly honoured with the title of Lord Bishop, will tell vs that the word Priest signifies him, whose meer charge and function is about holy things; and therefore seems to be most proper to him that ministers in the time of his ministrat[i]on, when as is sayd before, he is more properly called Minister from the action of Ministerie. However he objects against himself: according to the usuall accept[i]on of the word it signifies him that

Deut. 31

Cap. 37

Cap. 19

Act. 26

Hier. Eccl.

c. 3.

Epist. ad

Herm.

Can. 4

*Rationale of
the Word
Priest.*

L

offer

Aarons

CHAPTER XXVI.

1. Ep. cap. 2.

Lib. 10. de
Civit. Dei
cap. 10.

Serm. 3. in
Ani. v. s.
Assumpt.

offer up a Sacrifice, and therefore cannot be allowed a Minister of the Gospel who has no Sacrifice to offer. His Lordship ingenuously admits the antecedent, to witt, that Priests are soe called from offering Sacrifices; which afterward he declares a severall wayes: and soe denies the consequent, to witt, that the Ministers of the Gospell have noe Sacrifices shewing out of S. Peter, you are built up a spirituall house, a holy Priesthood to offer spirituall Sacrifices of prayer, prayes and thanksgiving &c. In respect of these the Ministers of the Gospell may be safely in a Metaphoricall sense called Priests, and in a more eminent manner than other Christians are; because they are taken from among men to offer up these Sacrifices for others.

The Bishop himself well knew that this would not hold water: for 1. that place of S. Peter was to be vnderstood in a Metaphoricall sense, as great S. Augustin explicates it saying, that it is not anely meant of those whom the Church peculiarly or properly (the word is propriè) calles Bishops and Priests, but, as we all are called Christians because of our Mysticall Chrisme or unction, soe are we all Priests in being the members of one Priest. S. Leo doth fully describe this Christian Priesthood to stand with the distinct degrees of orders in the Church. 2. this Metaphoricall sense of Christians being all Priests, makes all noe more Priests, than such Metaphoricall senses of Christians being all Kings, doe make them all properly Kings. 3. staying in this sense they are not taken from among men: for all Christians can doe offer such Sacrifices: which make noe peculiar difference of Priesthood either in the new law or in the old: for the Children of God in all layes, even the lay of nature, had these Sacrifices. in vvhich there is noe distinction of person or orders, no Ordination by Bishops, no distinct calling from others. The Bishop, I say, knew this vvell, and therefore proceeds on another more reall ground saying,

But besides these spirituall Sacrifices mentioned, the Ministers of the Gospell have another Sacrifice to offer, the unbloody Sacrifice, as it was antiently called, the Commemorative Sacrifice of the death of Christ; which is really and truly shew forth the death of Christ, as the Sacrifices under the Law did forebode it; and in respect of this Sacrifice of the Eucharist, the Antients have vncalled those that offered it up, Priests. And if Melchisedech was called a Priest (as he is often by S. Paul as the Hebræe who yet had noe other offering or Sacrifice, but wine of bread and wine: And a little after Melchisedech be frequently and truly called a Priest,

had no other offering but bread and wine: Why may not they whose office is to bless the people, as Melchisedech did, and besides that, to offer that holy bread and wine, the body and blood of Christ; of which his bread and wine was at the most but a Type, be as truly and without offence called Priests also? I wish that all his tellow Bishops were of this learned Doctors mind; for he vvrites moderately, gravely and in his vvay piously. Yet he cannot be excused in that he did not sett the saddle on the right horse, which he might easily have done, if he had openly sett down the vvords of the Councils he faythfully cites, and applied the sence of the Authors he followvs, in order to the Masse.

Now to answer your question and confirm vvhat has bin sayd by this grave Doctor, know that the principall function of Priethood is to offer Sacrifice, and he onely is properly and truly a Priest, vvho has pover or authority to doe it; according to the common and vniuersall consent of the Church even from Christs time. The Apostles in their Constitutions will assure vs that the onely begotten son Christ did not take that honour to himself, but was instituted a high Priest by his Father. Who being made man for our sakes and offering a spirituall Host to his God and Father, and exhorting us onely that we should doe the same; Whereas there were others with us wherof some also beleeved in him; but every one that beleeved was not forthwith made a Priest or obtained the degree of Episcopall dignity: but in offering the pure and unbloudy Sacrifice as our Lord ordained, haue chosen Bishops and Priests and searven Deacons. In another place they affirme that Christ had taken away Circumcision, but brought in Baptism, Sacrifice and Priethood and for a bloudy Sacrifice, a rationall and inmentall or unbloudy, to witt the Mysticall Sacrifice of the Body and Blood of our Lord, which is celebrated as

Lib. 8. c. vi.

Lib. 6. c. 2.

the symbole of his Death: And again setting down the forme of Priests Ordination, they conclude with a Petition, Give vnto him O almighty Lord by thy Christ the Participation of the Holy Ghost, that he may haue power to remitte sin according to thy command and loose all bonds according to the power which thou hast giuen to the Apostles, and of planting thee in meekness and purity of heart, by vvayes offering to thee Without spot and without stayne the pure and unbloudy Sacrifice which by Christ thou hast established, as the Mystery of the new Testament, as a fragrant smell of sweetness: Conformable to this the Council of Florence setteth this forme for Ordination of Priests: Receive power of offering Sacrifice in the Church for the living

and dead; In the name of the Father &c. The Holy Councel of Trent sess. 23. cap. 1. after having declared that Sacrifice and Priesthood goe together in all lawes. sayes that power is given to Priests of consecrating; offering and Ministering Christs body and blood. The Canons alsoe of the Apostles suppose it to be the office of Bishops and Priests to offer Sacrifices. S. Ignatius Martyr supposes the same when he sayth that it is not lawfull to offer or to make Sacrifice or celebrate Masses without the Bishop: that is, without his leave. And soe doth S. Justin Martyr saying, God does not receive hosts from any one, but from his Priests in Whome CHRIST IESUS did give us all Sacrifices Which are done in his name, that is, in the Eucharist of the bread and the cup, Which Christians offer in all places. S. Cyprian sayes, as Priests We dayly celebrate the Sacrifices of God and prepare Hosts and Victims to God. In another place, As CHRIST IESUS Our Lord and God the high Priest did first offer himself a Sacrifice to his Father, and command this to be done in his Commemoration, soe the Priest truly executeth Christs place, and imitating that Which Christ did, offers the true and perfect Sacrifice in the Church to God the Father, in doing according to What he has seen Christ Iesus to offer.

S. Hierome sayes, Priests succeeding in the Apostolical degree doe by their word consecrate the body of our Lord. And againe, Who can suffer that the Ministers of the Altar and Widows (that is Deacons) should proudly preferre themselves before those by whose prayers the body and blood of Christ is sacrificed? And in another place, We cannot Sacrifice the Eucharist without Bishops and Priests. Saint Chrysostom has written 6 bookes of this Priesthood, wherein in all respects he proves this Doctrine. And S. Ambrose; In us Priests, as much as We can, imitate him (that is Christ) that We may offer Sacrifice for the people, although mean by our demerits yet We are honourable by the Sacrifices. Omitting many others, because we are to speak of this subject more in the 2. Part. sect. 3. cap. 10. I will conclude with S. Augustin saying, Aarons Priesthood and Sacrifice is abolished, and now in all the world under Christ the Priest, We offer that Which Melchisedech brought forth when he blessed Abraham. And againe, One of the Priests was prayed and offered the Sacrifice of Christs body. The English Translation hath, Ministered the Communion: how faithfully I leave others to judg; at least improperly.

D. Are these Priests to have a distinct Habit or Cloaths?

M. Such has been the Custome of all Times, and now is

Can. 3 & 4.

Ep. ad Smyr.

Dialog. cum Tryph.

Epist. 54.

Epist. 63.

Epist. 1. ad Helvet. c. 9.

Ep. 85. ad Evag.

De 2. d. 3. 1.

Dial. cum Lucif. c. 8.

In Psal. 38.

Lib. 17. de Civit. c. 17.

Lib. 22. c. 8.

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all Religions, Heathen, Jewish or Christian, as all Historians doe testify. And for the use of it among the Jews we have the testimony of the old Testament. In the new we have no particular precept, but we have the use and custom of the Church and Command of Councils; see the 4 Council of Carthage c. 45. that of Matiscone can. 6. the 6. generall one can. 27. with many others. I have formerly in the 24 Chapter given the reasons therot; wherto I referre the Reader.

D. What means the crown on their heads?

M. Baronius notes that in all Nations as they received the fayth of Christ Iesus, this Custom was introduced amongst them: wherof even the Gentils took notice, as he largely there declares, and rejects the groundless arguments against it taken out of S. Hierom and Epiphanius, citeing Councils for it. He alsoe relates the dispute which was between our English and the Scots, which lasted above 30 years, concerning Clerical tonsure. The Church in her Councils hath alwayes been carefull of it, as appears in the 4 Toletan Council can. 40. in the 4 of Carthage, can. 44. that of Ments c. 33. of Triburie can. 20. and in many others. The iudgment of the holy Fathers heerein is manifest in S. Denis. Eccles. hier. l. 6. Saint Athanas. l. de Virg. S. Epiphanius. Hæres. 8. S. Hierom. Ep. ad Sab. S. Augustin, lib. de op. Mon. c. vlt. S. Isidor. l. 2. de off. c. 4. and others. Whence Baronius on the year above cited had good reason to say that it was an Apostolicall tradition,

D. How was this Tonsure made?

M. The Church generally has alwayes forbid the Clergy to cherish their hayre either of head or beard; which she hath taken from S. Paul saying, that a man indeed if he nourish his hayre it is an ignominy for him, a signe of a wanton and effeminate minde. And the Tonsure is a signe that the Clergy are emancipated from the superfluities and vanities of the world, and wholly addicted to the service of God: and that it may be as a crown on their heads, the top of the head is shorne in a round circle.

D. What is the reason therof?

M. There are severall reasons. 1. It is as a distinct sign of Clergy men. Soe Pope Anicetus about the year 159 declares in these words, *Clergy men ought not to nourish their hayre but shave the tops of their heads in form of a round shavere for as they ought to be different in their Conversation, soe they ought to be different in their tonsure and Habit*

2. This Tonsure or Crowne doth serve as a memoriall of the Imposition of hands, which by the Bishop, Priests receive at their Ordination. S. Paul advises S. Timothy not to neglect

Ad An. 58

Ad An. 664.

1 Cor. 11.

1. Tim. 4.

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1. Tim. i.

the grace which was in him, which was given him by prophetic (that is by Ordination) with the imposition of the hands of Priesthood. And again admonishes him, that he re-suscitate the grace of God which was in him by the imposition of S. Pauls hands. By this signe then Priests are put in mind of their Ordination and of the grace and dignity which they have received thereby, and by this signe they are known to have received Orders, according to the rite and manner of the Catholick Church.

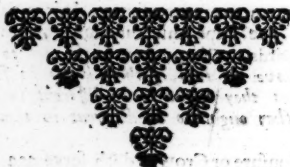
*1. 2. de Off.
Ecc. c. 4.*

3. S. Isidor Bishop of Sevil, about the year 630 will give vs a reason saying, The use of this Tonsure was introduced by the Apostles, that those who bound to the divine Worship are consecrated to our Lord as Nazarites, ie, Gods holy Ones, should be renewed by cutting of their haire. For the Tonsure in Clerks is a certain sign which is figured in the Body, but is placed in the mind viz that by this signe vices may be cutt of, and we be despoyled of the Crimes of our flesh as hayre, and thence our senses being innovated and haire simple, we may shine in spoyling our selves of the old man with his acts, putting on the new man which is renewed in the knowledge of God; which renovation is to be made in the minde; but manifested in the head, where the minde is known to abide. But in that the head being shaved above, there is left beneath a Circular crown, in which esteem the Priesthood and kingdoms of the Church to be signed.

*1. 1. de gest.
Angl. c. 22.*

4. Venerable Bede attributes the beginning of this Tonsure to S. Peter, saying, because Peter was shorn in memory of Christs Passion, we who desire to be saved by the same Passion doe bear on the top of our heads the signe of his Passion. S. German Bishop of Constantinople contemporarie to him, affirms that the tonsure of the Priests head; and the round middle Cutt of his hayre is in the place of the thornie crown which Christ did bear in his Passion.

In Theoria.



CHAPTER XXVII.

*Of unmarried Priests.*D. **M**AY Priests marry?

M. It is and always hath been the common sense and judgment of the Catholick Church, and that by Apostolick Tradition, that they cannot doe it lawfully. Not that the Church condemns Mariage, which she esteems as a Sacrament; or imposes celibacy vpon any one. None are forced to take Orders, noe more then to marrie. But if voluntarily and of their own accord and choyce they take vpon them the state of Matrimony, they are bound to the laws of Mariage, wherein are severall tyes even by the law of God and laws of his Church. In like manner, if any one willingly and freely of his own accord takes vpon him holy Orders, he is bound by the law of God and by the laws of his Church to observe and doe those things which God and the Church require of them in that state: Even as when any one voluntarily makes a Vow in what he was not otherwise obliged; from the Vow foe made there arises an obligation. For as the scripture saies, *He that makes a Vow, binds his soul to God And Levit. 27. When one hath vowed a vow to our Lord he must not omit to pay it.* And in this all the Holy Councils and Fathers agree as well Greeks as Latins.

D. Is not this against the Apostle, who would have Bishops of one wife?

M. Sure S. Paul doth not contradict himself when he sayd, *1. Tim. 3. he that joyues his Virgin in Matrimony doth Well, but he that joynerb not, doth better.* And before, commending Virginitie, *1. Cor. 7. I would all men to be as my self;* that is, to live chaste, unmarried as I doe: whence all the Fathers argue that he never married. He alsoe made Timothy and Titus Bishops, who never married, as S. Ignatius Martyr testifies. S. Paul therefore in that place only admitts to holy Orders such who have had but one wife, with exclusion of such who have two wives, as all the Holy Fathers and interpreters of that place doe constantly teach.

Epist. ad Philad.

D. It seems that married men might take orders.

M. In the Primitive Times, that is, in the beginning of the Church, when celibacy was not so frequent, married men

Can. 33.

were admitted to Holy Orders. Whence S. Ignatius above cited, affirms that many of the Apostles were married men; but for the most part they did abstain from Conjugal acts, as it is supposed S. Peter did. Whence the Elibertin Council held in Pope Sylvesters time expressly commanded *Bishops, Priests and Deacons should abstain from their Wives and not engender Children: and otherwise they should be exterminated or deprived of all Clerical honour.* S. Epiphanius objects to himself, But you will say to mee, in many places Priests and Deacons have children: and answers, This is not according to the Canons, but according to mens minds which in time decays.

Lib. cont.

Vigil. cap. 1.

In fine this Doctrine is soe evident and generall in the Church, that as severall hereticks have been condemned for that they rejected Matrimony; and others who compared Matrimony to Virginity; soe others have been reproved, as Iovinianus and Vigilanius, for denying celibacy or continency in Priests. Many of the Holy Fathers have written in defence of the Church against them. Particularly S. Hierome, who amongst other things alleages the Churches of the East, of Egypt and of the Apostolick See, *which receive for Clergy men either Virgins or Continentes: or who if they have Wives leave off to be husbands: to witt by a continuall vow of Continency.*

Can. 12.

D. What say you to the 6 Canon of the Apostles, which strictly forbids them to leave their wives?

M. The 6 Generall Council commands Bishops after they have taken Orders to leave their Wives. And least it might be sayd that they were opposite to this Canon; the Fathers there declare *that they determin nothing against the Holy Apostles; but out of a desire to bring the Ecclesiasticall state to a more excellent Order. For the Apostles when sayth began, did rather condescend to the imbecillity of the saythfull: but when the Evangelicall Doctrin was more amplified, it was necessary that Bishops should direct their lives to perfect continency, least the Ecclesiasticall state should come to contempt.*

Can. 13.

D. Doe not Grecians permit their Priests to use their Wives?

M. The same Council in respect of Priests admits the canon you cite, and therefore permits them to use their wives, which before taking Orders they had: for after, they cannot marry as is sayd before, but wicall puts this limit, *that they are to abstain from their Wives, when by their turns they are to Sacrifice.* And notwithstanding, both Greek and Latin Authours these present, approve and ratify the Canon of the Roman Church, which forbids any such carnal copulation after receiving of holy Orders.

I leave

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I leave it to others consideration, whether it be as convenient that Priests should abstayn from their wives as that Bishops should: and if that it be thought inconvenient for Priests to know their wives in the times when they are to Sacrifice, sure it is convenient for Priests of the Roman Church, who for the most part celebrate or offer Sacrifice dayly, always to abstayn. For the more full declaration of this let vs hear the judgment of Pope Innocent .i. nigh 1300 years since: and it is a Decretal answer to Bishop Exuperius requiring what he ought to doe with Deacons and Priests who were found to be incontinent and got children. *Ep. ad Exup.*

1. He determines. *That both the disciplin of Godly laws is manifest and the clear precepts of Bishop Siricius (another Pope of Rome) a man of blessed memory, are known; that the incontinent placed in such offices are to be deprived of all Ecclesiasticall honour, and not to be admitted to such ministry, which ought to be performed onely in continency.*

2. He gives this reason. *For the very antient authority of the holy law was observed, even from the beginning, that the Priests in the year of their turne were commanded to abide in the Temple, that ministering in the holy Sacrifices, pure and clean from all spots, they might perform the divine mysteries. Neither was it lawfull to admit to the Sacrifices those who did use carnal copulation even with their wives; for it is written, Be ye holy, because I the Lord your God am holy. Levit. 11.*

3. To the Priests of the old law, the use of wives was granted for a succession of their seed; because it was commanded that none should come to the Priesthood out of any other Tribe, and that of the seed of Aaron. How much more ought these Priests or Deacons to keep chastity from the day of their Ordination, in whom the Priesthood or ministry is without succession, and noe day passes wherein they cease from the divine Sacrifices and the office of Baptizing?

D. Why is the Church soe strict in this respect?

M. You have heard the reason which two holy Popes, Siricius and Innocentius have given therof: to witt, that it was not fitting for Priests who were continually imployd in holy exercises to be distracted with the cares and sollicitude of worldly things: it being certayn that carnal pleasures, even of wives, doe alienate and distract the mind; whereas Chastity or continency not onely excludes all hindrances from the due execution of their office and function, but alsoe much conduces to the better performance therof. For as Saint

Paul

1 Cor. 7.

Paul says, *He that is Without a Wife is carefull for the things which pertain to our Lord, how he may please God: but he that is With a Wife is carefull for the things that pertain to the World, how he may please his Wife and he is divided or distracted from the service of God.* Whence Eusebius infers that those who are consecrated and employed in the Ministry and service of God, ought thence forward to contain themselves from all vxorious commerce. And S. Leo the great affirms, *that he cannot be esteemed sitting for the Priestly Order, who is known not to have refrayned from vxorious pleasures.* This is one of the principal motives or ends our holy mother the Church hath or ever had to require celibacy, or continency in such persons consecrated to God.

Can. 16.

2. In taking holy Orders, they tacitly and implicitly make vows of continency: for in voluntarily accepting such a state of life in which the Church prohibits Marriage, they oblige themselves therto. Nay the 4. Council of Toledo ordained that they should first make profession (or solemnly promise) to their Bishop to live chastly and purely in the fear of God: that as that profession did oblige them, so they might retain the discipline of holy life. Soe that to infringe or any way to break this professed continency or promised Chastity after having received holy Orders is commonly esteemed Sacriledg. See the

Can. 2.

2 Toletan Council declared those forgetfull of their promise so made, turning to earthly marriage or privat copulation, are to be esteemed as guilty of Sacriledg and externs to the Church. And Ven Bede says, *He that presumes to take vpon him Sacerdotall degree, liueing luxuriously, incurs death of his soul.*

Lib. 3. de
Tab. c. 9.

3. There is a spirituall marriage contracted between him who takes holy Orders and the Church. For as S. Leo says *When men come to those degrees and orders; that Which before was lawfull becomes vnlawfull, because instead of carnal, a spirituall marriage is made.* In this respect the Holy Fathers frequently call such vnlawfull acts, Adultery. Soe S. Hierom says, *If he be taken in it, he shall not be esteemed as a Husband but shall be condemned as an Adulter.* And Pope Celestin 1. *If any Priest shall commit fornication with his spirituall daughter, let him know that he hath committed Adultery.* The 3 Council of Orleans, *If any of the Clergy shall confess or be convicted to have committed Adultery, being first depofed, he shall be kept in perpetuall prison.*

Epist. 92.

Lib. 1. ad
vers. Iovin.

Can. 4.

Lastly, in the precedent Chapter we have seen that the principall function of a Priest is to Sacrifice: the mayn reason why the Church requires purity, chastity and continency in them is, that those Sacrifices may be celebrated with Purity and cleanness of heart and body: and this for some certayn

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times the Aaronical Priests did observe: and the Evangelicall Priests who have noe limit of time, ought to be always soe. Whence the 1. Councell of Tours exhorts all Clergy men to chastity: *for if abstinence from their Wives be commanded to the Laity, that employing themselves in prayer they may be hear; how much more to Priests, who ought every moment to be prepared with all cleanness and purity to offer Sacrifice for the people?* The 2 Councel of Carthage well nigh 1300 years past, approved after by the 6 generall Councel, to the same purpose has these words. *Let us alsoe keep what the Apostles taught and Antiquity has observed.* Wherto all the Bishops answered, *We all judg that Bishops, Priests and Deacons, and who often touch the Sacraments, be keepers of Chastity and also abstayn from their Wives.* And the most antient Councel of Avicenna before the 2. Nicen Councel and approved in like manner by the 6 generall Councel, decreed, *that if after imposition of hands, any come to marry, he is to cease from the Ministry*

Origen yet more antient, says that, *It is certayn that the dayly Sacrifice is hindred in them who serve the necessities of marriage.* Therefore it seems to him that to offer the dayly Sacrifice pertayns onely to him who has vowed himself to continuall and perpetuall Chastity, S. Hierome having sett downe the Doctrin of the Church, sayth, *that if married men like not this, let them not be angry with mee, but With the Holy Scriptures, with all Bishops, Priests and Deacons &c. who know they cannot offer Sacrifice, if they use the acts of Marriage.* And in another place he inferrs, *If Lay-men and all saythfull cannot pray unless they abstayn from conjugall duties: the Priest who is to offer Sacrifices always for the people; if always to pray, always alsoe to abstayn from Matrimony.*

D. May we lawfully hear Masse sayd by Priests who keep wives or Concubins?

A. The Church hath been always very severe to violaters of professed Chastity. The Apostles in their Canons ordained Deposition and hardly admits them to Communion. The antient Councel of Neocesaria a little before the first Nicene Councell, determinis that *if a Priest take a wife he is to be deposed from his order: but if he commit fornication or adultery he is to be cast out of the Church and brought to penance amongst the Lay persons.* Many other Councels have the same. Some indeed have mitigated the severity to 10 years penance; some to 12 with perpetuall imprisonment and suspension from all Ecclesiasticall functions. Pope Nicolas 1. hath this decree, *If any Priest doe commit fornication and the act be manifest according to the Authority of the Canonick Institutions, they cannot have the honour of Priesthood.* And in another decree, *No man may*

1. Cor. 7.

Can. 2.

Can. 10.

Hom. 23.
in Num.

Apol. ad
Pam. c. 3.

Lib. 1. cont.
Jovin. c. 19.
1. Cor. 7.

Can. 26.

Can. 1.

may
hear

hear the Masse of that Priest whom he knows undoubtedly to keep a Concubin or a Woman secretly brought in to him.

Yet in another decree he says, that the said full may receive the Sacraments from every Priest, even manifestly evil: for the evil by administering good things only hurt themselves. A burning torch indeed doth bring detriment to it self, but gives light to others in darkness, and from whence it yields profit to others thence it destroys it self. After whatsoever the Priest be, he cannot contaminate what things are holy. In like manner we may lawfully hear their Masse, vntill they are condemned by their Bishops or Superiours. Whence Pope Lucius 3. as he is often cited, distinguishes between the Crime that is notorious, publicly known, and Canonically condemned; and the crime which is secret or not divulged, nor condemned. We may lawfully and without offence receive the Sacraments and hear the Masse of these, but not of the others.

D. I fear this may be offensive to the English Church, which admits indifferently Marriage.

M. I meddle not with them, but only shew the Doctrine of the Catholick Church. But because you have mentioned them, I shall take notice of a Parliamentary act made in the 2 and 3 year of Edward 6. in the very beginning of the pretended Reformation, in these words.

Although it were not onely better for the estimation of Priests and other Ministers in the Church of God to live Chaste, sole and separate from the company of Women, and the bond of Marriage; but also thereby they might the better intend to the administration of the Gospel and be less intricated and troubled with the Charge of household, being free and unburdened from the care and cost of finding wife and Children: and that it were most to be wished that they would willingly and of themselves endeavour themselves to a perpetuall chastity and abstinence from the use of women; Yet for as much as the contrary hath rather been seen, and such uncleanness of living and other inconveniences not meet to be rehearsed, have followed of compelled chastity and of such laws as have prohibited those the Godly use of Marriage; it were better and rather to be suffered in the Commonwealth, that those who could not constrain should after the counsel of Scripture, live in holy Marriage, than fainedly abuse with worse enormities outward chastity or single life. Where we may note 1. that setting aside the prudent authority, custom and tradition, we can hardly find more or greater reasons for the celibacy of Priests than what this grave Assembly propounds. 2. We may consider that it is acknowledged to be better for the administration of the Gospel, and marriage of Priests is better for the commonwealth.

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wealth. The first indeed is manifest by what hath been already sayd: but the second has its difficulties. For Christian Commonwealths ought to conform themselves to the Catholick Church and leave her to govern the Clergy. They ought to be governd by the Church and not it by them. Add to this that it would be a hard task to shew that the Marriage of Priests hath brought any great good to the Commonwealth. And I verily beleve that if it were propounded to the Kingdom or grave persons therof, it would sustain a contradictory verdict.

In fine, the most that is heer to be found is, that a permission is given to the Clergy of England to marry, and that on severall motives, but principally for abuses committed in such state. I leave it to the judgment of all rational men, whether there be not as much, if not more in married Priests. I dare say I shall have the Vulgar people to second it; for it is their common talk.

But supposing it were otherwise, this can be noe just motive: for if the abuse of Sacrament or Sacrifices be sufficient reason to take them away, we should have neither. The abuse of the Holy Scriptures now too too much frequent, cannot be a reasonable motive to reject them. I think no man of reason will judge it reasonable to take away Sermons, because many abuses have been committed in them, as in these our times is palpable and manifest. For all our disorder and confusion, yea rebellion was hatched in the Pulpit: from whence also for the most part, the innumerable factions and sects which now fill the Kingdom, take their rise.

It were good indeed that there were no Cockle among the good seed: but according to our Saviour, it is not reasonable to take away the good seed, because the Cockle grows amongst it. The good seed of Priestly Continency was cherished by the Church: the Cockle of Carnal lust and incontinency was sown by the enemy, which with all endeavour the holy Church has sought to weed out: but she never thought fitting to take away seed and all. Neither can it be sayd those crimes proceeded from compelled chastity, for, as is sayd before, none are compelled, all voluntarily take such state upon them. Much less from such laws as were made for the preservation of Continency and punishment of the offenders. The most that can be said is, The laws were good, but not well observed.

It cannot be denyed but that the use of Marriage may be Godly, and may be as ungodly abused. Marriage is good, but Chastity is better. The abuse of either is detested by the Church: which was never satisfied with outward Chastity onely:

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quely: yet she could not prevent hypocrisy or malice of particular persons; noe more than Simony or Avarice in some who take Orders onely for a livelyhood, or ambition or boagous. The Apostolicall life looses not its splendour because a Judas was found amongst the Apostles.

True it is that in the foresaid act all laws of the Church in this respect were abolished in this Kingdom, and in the 5 and 6 year of the same King it was renewed again with full declaration of their lawfull Marriage and their children lawfully borne; which was again renewed in the 1. year of King James, which although it were necessary to stop the common judgment of those who never before heard of married Priests, yet speaking for the following time might well have been spared: for all who took Orders from the time of King Edwards pretended reformation could not be thought obliged to continency, which in receiving of such Orders they never intended, nor their Church ever required of them. Nay they took such Orders with a supposition of such liberty: and principally in that they never received Orders in order to Sacrifice; receiving Orders in noe form of doing, nor believing any such Sacrifice in the Church, and consequently believing noe laws of the Catholick Church to oblige them, and their now Church not to require it; they might and doe lawfully marry and their children may be and are esteemed lawfully borne, and by all but themselves are esteemed noe Priests according to the Catholick sence and judgment.

CHAPTER XXVIII.

Of the Honour due to Priests.

D. What honour is due to Priests?

M. This would require a longer Treatise then this place will permit: nevertheless for your satisfaction I will make use of what I find in the works of that great Saint & famous Preacher S. Bernardin; where it is said that Priests are to be honoured for seaven reasons: to wit for their Dignity, Mediation, Principality, Utility, Nobility, Exemplarity, & Power. Whereof some come to the same purpose, as Dignity, Principality & Nobility: yet not to be derived from the Saints authority, I will prosecute them as they ly there.

Tom. 1. *serm.*
20.

1. Then,

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1. Then, Priests are to be honoured by reason of their Dignity: for they are God's Vicar's on Earth, that they may keep, cure & feed, especially in spirit, the souls redeemed by the blood of Christ. Certainly it is a great dignity of Priests, that they beare the place of Christ in feeding & governing of souls. Whence S. Augustin. *There is no greater dignity under heaven, then God's Priest consecrated to handle the heavenly Sacraments.* Our Seraphicall Father S. Francis in one of his Oracles, saith: *We ought to reverence & honour God's Priests who are more high & more worthy then all men.* And therefore the Wise man adviseth vs. *In all thy soules feare our Lord, & sanctify his Priests, With all thy strength love him that made thee, & for ake not his Ministers Honour God with all thy soule, & honour the Priests; and purge thy self with the armes of grace.* Ser. de Fests. Apost. Eccl 7

2. By reason of their Mediation: for they are Mediatours between the people & God. For sith the Priest is a publick person, & as the mouth of the whole Church, which is one body by the bond of charity: therefore not only the Prayer of the Priest, but also the Oblation of the Holy Sacrament & Communion, is said to vegetate the whole body of the Church. Hence he is stiled the *Angel of the Lord of Hosts*: for as the Angel mediates between God & the soul, or people: so also the Priest holds the office of this mediation, and ought to exercise it. Hence he is called *Sacerdos, quasi sacra dans*: giving sacred things: because he ought to receive holy things from our Lord, which he also distributes to the people. And for this he cites S. Augustin. It is said by our Lord in the Book of Numbers to Moyses & Aaron Priests: *they shall invoke my name upon the children of Israel, & I the Lord will bless them: that he may poure forth the grace given vnto him, by the mystery of his ordination to men.* Mal. 2. c. 6.

3. By reason of their Pricipality: for that they have the Office of Head amongst the people which continually gives life & sense to the members: so the Priest distributes both the fence of our Lord, & life of grace to his people. And for this *Sacerdos* is said *quasi Sacer Dux*, a holy Captain, for they are the guides & directours of the people.

4. By reason of their Vtility. For the Priests first purge the people by Confession from their sins, & as spirituall Physicians heale them from divers spirituall languors. Whence it is said. *Honour the Physician for necessity, for the highest hath created him.* If it be so in regard of the corporall Physician, much more the spirituall one is to be honoured. 2. They confirm them in grace by the Sacraments. 3. They open heaven by their authority: our Lord saying. *Whosoever you shall bind upon earth, shall be bound also in heauen, & what soeuer you* Ecc 38.

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you shall lose upon earth, shall be loosed in heaven.

Psal. 31. For their Nobility: for by their degree they are Kings & sons of the Eternall King, as the Prophet saith. *You are Gods, & sons of the Highest:* in signe wherof they carry the tonsure as a crown on their head. And why should they not be called Kings: when they serve him, whom to serve isto reign? Whence the Wise man saith. *Vpon the face of the scribb,* *that is of a Priest, he will put his honour.* Glorious S. Francis illuminated with this light was wont to say, that if he did meet with an Angel together with a Priest, he would first give due reverence to the Priest before he gave it to the Angel. And his reason was because *the hands of the Priest do handle the Word of life, & possession more then humane.* S. Athanasius saith, that S. Antony the Abbot, as often as he met with any Priest, would fall on his knees, & would not rise from the ground untill he had kissed his hand & obtained his benediction. S. Antopine affirms that Blessed S. Catherine of Siena, when she saw a Priest passing by, did kiss the ground wheron he had trodden.

Mat. 5. 6 For their Exemplarity: for according to the testimony of our Saviour, they are *the light of the World and the salt of the earth.* Whence Saint Hilary. *They do or ought to illuminate the World, darkned with malice & vices.* And Saint Chrysostom saith. *Therefore hath God chosen vs, that we may be as lights, & become as in heaven, that as Angels we may converse with men on earth, that we may do as men with children, & as spirituell with living creatures.* And in the other respect S. Gregory saith. *If we be salt, we ought to season the minds of the faithful:* The Priest ought to be among the people, like a salt: *from among brute animals: that whoever ioynes himself to the Priest, be may be seasoned as out of a rock of salt, with the favour of life everlasting.* Whence also S. Chrysostom. *Wilt thou know whether the people of any place, be virtuous? see what the Pastor is: for if thou find him pious, veruous, & enquire: repute also the people to be such, for of him they are salde & seasoned with the salt of wisdom.*

D. I pray give me leave to interrupt you; for there is nō good Catholick, but beleeves this to be true, to wit, that they ought to be so, & would willingly give them all honour & reverence due to their function: but I have heard that the Priests of thes things do not give that good example, but rather give scandall & disedification to the people, otherwise well addicted to their function.

Et alibi. M. Although this be out of my intended purpose in this place, yet for your satisfaction, I will add a word or two, And first begin with the example of our Seraphicall Father, & humble

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humble servant of God B. S. Francis, who in his Testament hath left an example to all his children, saying, *I will serve, love, & honour all Priests as my Lords, & I will not consider any sin in them, because I see the Son of God in them, & they are my Lords.* We know they are men, & consequently subject to sin, but the reverence we beare to them is not because they are such, but because they are Priests. Which S. Chrysostom thus expresses. *Art thou ignorant what a Priest is? Truly he is the Angel of our Lord, if thou despisest him, thou dost not despise him but God, who ordained him, our Lord saying, He that despises you, despises me. Although they be evill Priests, yet they are not to be commended; but he, whose Priests they are, & in whose name & person they come, is to be worshipped in them.*

Paschasius & Theophilact. Priests are to be honoured as Gods, although they are unworthy (according to their lives) What is that: they are Ministers of divine gifts, & God by them works grace: for their indignity doth not hinder grace in others. Which S. Bernardin illustrates, The deformed life of some Clergy men ought not to withdraw thee from thy own profit: sith in thy necessity thou dost not despise the candle, which gives light to others, & consumes it self continually: nor the Cross in the head of the way shewing the right way to others, yet not stirring it self from the place. Neither is the Bell which calls others to a Sermon, to be despised, for that it comes not down thence. Truly, a discreet & prudent person, will take good example from any one, if he give it, leaving the implety to the wicked. His ill life hinders not but that we may receive God's benediction, & although he be a sinner, yet by the office of his Dignity he may communicate grace to others. For as S. Augustin saith. *The Sacraments are not therefore the truer, or the more holy because they are administered by holy persons, for they are of themselves true & holy, in the true & holy God, whose they are.* And again. Remember that the evill manners of men do nothing hinder the Sacraments, that they should not be as all, or be less holy.

Let vs heare S. Chrysostom. *He (that is the Priest) is wicked, what is this to thee? for, doth he, that is not so, give thee those great & divine things? Farr be it from vs, so think so, for thy faith is worth all. Any just man what ever will not profit thee if thou thy self art not faithfull; nor the wicked hurt thee if thou art faithfull.*

D. All this is true. But they give ill example.

M. Learned Origen shall answer you. *He that hath care of salvation, is neither taken with the wickedness of hereticks, so as to dissent to their Doctrins, nor scandalized at any offences, whom he seem to preach in the Church: but considering the Doctrin is self, holding the faith of the Church, he may in heart be adverse to*

Hom. 2. in

1. Timoth.

Luc. 19.

Fn 4. Ierem.

Fn 20. Ioan.

L 4. contr.

Crescop. c. 30.

L. 2. con lis.

Pet. c. 47.

Hom. 2. in

2. Timoth.

Hom. 7. in

Ezech.

Mat. 23.

me, but he will take the Doctrine according to our Lord's precept. Upon the chaire of Moyses haue sitten the Scribes & Pharisees, all things therefore whatsoever they shall say to you, observe & do yee, but according to their Works do yee not, for they say, & do not. This word teaches me, who do teach good things & do contrary, & am sitting upon the chaire of Moyses, as a Scribe & Pharisee. O people, you are commanded to hear me if you have no accusation of euill or strange Doctrine, contrary to the Church, and belouing my culpable life & sins, not to direct your life according to the life of him who speaks, but to do those things, which he speaks.

On the other side, I must tell you, multiplying and magnifying glasses are more frequent then diminishing ones. If any one through human frailty commits any offence, the relation therof in the malicious eye is multiplied with addition: & as it was conceived greater, so it never itayes, or makes a slepp, but with augmentation Add to this, that such is the malice of the Diuell, that he provokes all men who will yield to his Lure, to calumniate & speak ill of Priests, & Ecclesiasticall persons, when he can preuaile with any one to begin the rumour, another takes it vp taking complaisance therin, & the first that comes to his purpose shall have it set out in colours: the third will add his verdict, & so make it fuller out, & so forward still with addition: so that which at first was scarce a mole-hill, becomes in appearance a mountain, & that which in it self, is the most, was but light behaviour or imprudence, or want of caution, in the voice of men is become hainous, scandalous, & wicked.

Jo. 8.

But put the case it were so, as they imagin, & that it was really so: I would to God they would enter into themselves, & consider the iudgment of our Saviour. He that is without sin, let him first throw the stone at the Priest who gives this scandall. I beleeve they would go out one by one: sure very few would stay. For my part, considering the state of our country, the wickednes of the times, & the great frailty of human nature, I rather wonder that no more faults are committed, & give glory to God, that preserves any from the contagion of the world, temptation of the flesh, & proneness of inclination. I would all would read the golden words of S. Augustin on this subject to the people of Hippon; we may take it to the people of England. To what do they imploy themselves, or what do they lay hold on but that if any Bishop or Clergy man, or Monke or Nun falls, they beleeve, boast, & contend all to be for but all cannot be manifested: & yet when any married woman is found adulterous, they do not cast away their Wives, nor accuse their mothers: when they heare any false crime, or that any true one is manifested by some of those who profess a holy name, they make all instances

Ep. 137. ad Hippo.

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hate themselves: & seek all means that is should be believed of all. And a little after he shewes it by the practice of hereticks: I would it might not be applied to many who beare the name of Catholicks. But let vs proceed with the words of S. Augustin.

Hereticks not having any thing to defend themselves in the cause of their division from the Church, they only seek diligently to gather the crimes of men, & most falsely vaunt of more, & that because they cannot find any fault or obscure the verity of the divine Scripture, which is commended by the Church, spread in all places, they bring the men by whom it is preached into hatred, of whom they may saie what comes into their mindes. Of this we have manifest experience in these daies. But the Saint turnes now to true Christians, saying.

But yee have not so learned of Christ, if you have heard him, & are taught in him: for he hath made his faithfull secure from evill discourses, doing evill things, and speaking good things, When he said, do what they say, but what they do, do not yee, for they say, & do not. Pray yee for me, saith S. Paul, least perhaps preaching to others my self become reprobate: nevertheless, When yee glory, glory not in me, but in our Lord. How watchfull soever the discipline of my house be, I am a man, & live amongst men, neither dare I arrogate to my self that my house is better then the arke of Noe: Were neverthelass amongst eight men one was found a reprobate, or better then the house of Abraham, Where it is said, Cast out thine handmaid & her son. Or better then the house of Isaac, of whose sons it is said, I loved Jacob, but hated Esau. Or better then the house of Jacob, Where the son did defile his Fathers bed. Or better then the house of David, whose son did ly with the sister, whose other son did rebell against the holy meekness of his Father. Or better then the cohabitation of S. Paul who notwithstanding, had he dwelled amongst all good men, would not have said what is mentioned before, Without combats, within faeces. Neither would I have said, When he speaks of Timothy his sanctity & faith. I have no man so of one mind that with sincere affection is careful of you, for all seek the things that are their own, not the things that are Iesus-CHRIST'S. Or better then the habitation of our Lord Iesus-CHRIST himself, who with the eleven good, did tolerate the perfidious thief Judas. Or last of all, than heaven, from whence Angels fell. To this we may add that the first born of men, when malice was not so great, nay scarce known, killed the next born son.

Whosoever shall ponder well all this, will not wonder at the fall of one, or a few, in comparison of the greater number who stand firme in their vocation & exercise. With all reason we ought to glorify God who gives this great grace to some, & leaves

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leaves others in their iniquity, through their own neglect.
1. Cor. 10. Well said S. Paul: *He that thinks himself a stand let him take heed least he fall.* And when we see others, yea thurs. fall, let each one look to himself.

D. I have heard some say that we ought not to judge or speak of their faults: & yet I heare many discourse & talke much against Priests.

Ans. in 2. Tim. Yestoo too much, & too frequently, because they do not consider what they do. Well said S. Chrysostom: *If we go to examin the Liver of those who are set over us, we our selves labour to direct our teachers: & in perverted order of nature, we will have those things which are above us, beneath us: so that the feet are above & the head below.* Heare what S. Paul saith. To us it is a thing of least account to be judged by you, or of a mans day. And again: *Who art thou that judgest another mans servant, Why judgest thou thy brother?* If it be not fitting to judgeth thy brother, how much less thy master?

1. Cor. 4. And again: *You will say the Priest doth not distribute to the poor, he doth not well dispose of the Churches goods. Whence is this manifest in thee? blame not before thou gettest the knowledge thereof: take heed of offending, for many things are iudged out of simple suspicion. Imitate thy God; heare him saying: I will descend & see whether they have in all accomplished the ory that is come to me, or whether it be not so: that I may know.* And although thou hast enquired & examined & seen, suspend thy judgement, do not prevent the order of the Iudge Christ. It is his office to examine these things; not thine; thou art the last servant & not Lord; thou thy self art a sheep, do not thou curiously diseuse thy Pastor, least thou be found guilty of that crime wherein thou dost presume to accuse him yet more. Therefore let us not iudge others crimes; but every one dismis his own, & iudge his own life.

Gen. 18. But you will say: he ought to be better than I am. I beseech thee wherefore? because he is a Priest ought he to be better then thee? What then? unless he be better, wilt thou destroy & spoyle thy self? These words are full of arrogance. Whence dost thou know that he is not better then thee? You will say that he is a thief, a sacrilegious person. O man, how dost thou know this? Why dost thou carry thy self headlong into precipices? And after many such like sentences he alleges that of S. Paul. Let every one prove his own worke: so in himself only shall he have the glory, & not in another. And brings this similitude. For all me I pray, if being wounded thou dost go to the Physician, whether omitting the cure of thy wound wouldst thou inquire if the Physitian had any such wound or no. And if he were wounded wouldst thou not take cure of thy wound but thy. He ought to be whole, because he is a Physician? And what the Physician is not whole? I shall depart carrying my wound.

Gal. 6. But you will say: he ought to be better than I am. I beseech thee wherefore? because he is a Priest ought he to be better then thee? What then? unless he be better, wilt thou destroy & spoyle thy self? These words are full of arrogance. Whence dost thou know that he is not better then thee? You will say that he is a thief, a sacrilegious person. O man, how dost thou know this? Why dost thou carry thy self headlong into precipices? And after many such like sentences he alleges that of S. Paul. Let every one prove his own worke: so in himself only shall he have the glory, & not in another. And brings this similitude. For all me I pray, if being wounded thou dost go to the Physician, whether omitting the cure of thy wound wouldst thou inquire if the Physitian had any such wound or no. And if he were wounded wouldst thou not take cure of thy wound but thy. He ought to be whole, because he is a Physician? And what the Physician is not whole? I shall depart carrying my wound.

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cured. For what if the Priest be evill, shall the Subjects take any comfort therein? Nothing less. Moreover he shall receive punishment due to his sins. & thou the punishment of thine.

Eusebius saith. Who art thou. Who iudgest thy Preest or Bishop? Hast thou not heard the Apostle saying, The Prince of the people thou shalt not mispeake or curse. And again. Who art thou that iudgest another mans servants? to his own lord he stands or falls. Hast thou known at any time the sheep to bring health to the Pastour? dost thou forme an accusation against thy true Pastour? As the cattell voids of reason may not Whett their teeth against the Heardsman; so it becomes not a sheep endued with reason to sharpen his tongue to accuse his Pastor. Thou who art instructed, & hast no power to reprehend or iudge him; as the Apostle saith, Judge not before the time untill our Lord comes, Who also will enlighten the hidden things of darkness. & Will manifest the counsels of hearts, and then the praise shall be to every one of God, With him is the power to give sentence against thee.

But to returne vnto S. Chrysostom. Great is the dignity, saies he, of Priests: Whose sins, saith Christ, yee shall forgive: they shall be forgiven. Wherefore S. Paul saith. Obey your Prelats, & be subject to them. For thou hast care of thy own good, which if thou dost order Well, no other sollicitude is required of thee: if the Priest orders his life Well, & doth not diligently take care of thine, With the Wicked he shall be cast into Hell. And many times he is damned not by his proper actions, but by ours; if he do not all things Which belong to him. Sith therefore yee see the greatnesse of his charge, yee ought to shew all benevolence to him. Which also Saint Paul did intimate, saying. They Watch as being to render an account for your souls, & therefore are much to be revered.

And afterwards more to our purpose he saith. Do not you see all subject to the worldly Princes, & oftentimes the Worse to be preferred before their betters in birth, life, & prudence: notwithstanding for the reverence of the Prince Who hath preferred them, We honour them, thinking nothing of their own condition? And shall We despise, slander, & abuse With innumerable calumnies those Whom God hath ordained? And Wheras We are forbid to iudge our Brethren, We Whet our tongues against Priests. What excuse can We think sufficient, When we see not a beam in our own eye, & so quickly see a mote in the eye of our neighbour? Dost thou not know, that thou committest a more grievous sin thy self, When thou dost so iudge another? This I say, (saith the Saint) not that I approve of unworthy persons to be admitted to Priesthood, but pitying & bewailing. For they are not therefore to be iudged by their subjects although they live evilly & viciously. But if thou be Wise thou shalt receive no damage in those things Which are committed to them from God. For if he made the Ass to speake & by false

Apud Damas.

l. 3. Pent.

c. 45.

Rom. 14.

1. Cor. 4.

Hom. 85.

in Ioan.

Io. 20.

Heb. 13.

Mat. 7.

Numb. 22.

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Prophets did give spirituall benedictions & did work in speechless creatures, & the unclean tongue of Balaam for the Jewes who offended him: much more for you faithfull, although the Priests be wicked, God will perfect all things by them, & send his holy spirit.

D. All good Christians will admit of this: but many are troubled to see that Priests, who are sent for the conversion of souls, should give such evill examples.

M. In all times of persecution such have been found, as all Histories do declare. If any such be, our best way is to have recourse to God, & poure out prayers with teares & tender compassion, that he would strengthen them, & confirm them in their first fervour. The work they undertake is very great, & the danger (considering the frailty of corrupted human nature) greater, & silently expect the work of God in them. When I heare of any such thing I frequently call to mind a passage in the life of S. Antony of Padua.

C. 9. ejus
Vita.

In the town where he lived there was a certain Notary, who was altogether given to lust, wholly addicted to carnality & avarice: who whensoever he passed along by the Saint, the holy man did alwaies uncover his head & kneel down to him: but the Notary thinking it to have been don in derision & contempt, was much troubled therat: & marking that the Saint did alwaies so, when he met him: one time in a fury he said. *If I did not feare the Wrath of God, I would run thee through with my sword.* The Saint replied, I have a long time desired to dy a Martyr, but it hath not pleased God it should be so; who hath revealed to me that you are to be one: I beg therefore, that at that time you would be mindfull of me. The event shewed the verity therof: for afterwards he became a glorious Martyr, as in that place is declared.

Act. 10.

To apply this to our present purpose, we may note, that there is no Priest who comes into England, but may well be said to be a designed Martyr, & may well say with Saint Paul. *Being bound in spirit I go to Ierusalem, not knowing what things shall befall me there, but that the Holy Ghost through all cities doth protest to me saying, that bonds & tribulations abide me at Ierusalem: but I feare none of these things, neither do I make my life more precious than my self, so that I may consummate my course & ministry, which I received of our Lord Iesus to testify the Gospel of the grace of God.* I cannot say that all who come into the Mission have that perfect zeale, that Saint Paul had, neither do I conceive any immediate revelation, as S. Paul is beleeved to have had. No I make no comparison of persons.

But I know well that most of our Missioners out of zeale, leave their beloved country, & with no small labour & industry dispose themselves to this holy function, & return to their

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their Country by a lawfull Vocation & Mission: where they can expect nothing but bonds & tribulations, afflictions, & imprisonments; tortures & gibbets. And the height of their ambition can be no more then to be the servants of Gods servants, to live in a servile manner, in all to serve God, & that many times with great penury & Want: & many times are forced to do some things, which are an eye-fore to many inconsiderate people: Whence also proceedes the contempt which some have of them.

The devotion, piety, fervour, & constancy of our English Catholicks in thes times of persecution is renowned & worthily esteemed in the whole Catholick Church. God forbid that it should be the less esteemed for the defects & tepidity of some few, or condemned for the faults, scandals, & abuses, which some may & do commit. It were more than simplicity or ignorance to condemne the whole body, for the ill exāple of a part. In like manner it would be more then gross blindness to derogate from the honour of so zealous a Clergy, as England hath alwaies had in all this time of persecution. Prudence would exact a serious reflexion on the innumerable Martyrs & Confessours, who have filled the prisons, & adorned the gibbets, who have suffered afflictions, banishments, penury & want for Gods cause: & amongst them many who have suffered by false brethren, who have betrayed them, & some who have suffered very much in their good name & credit, by slanderous reports. For many have taken scandall in things which might seeme to the world not befitting Priests to do: whereas one may presume that their intentions were good, & sutable to their end of gaining soules. I have noted some such in my time, who were afterwards glorious Martyrs, & died with great resolution & courage. I do not say this to excuse all, or take away all blame even from them in their present actions: but I conceive charity would cover their defects: & that good Christians should not imitate the Iewes, who were scandalized at our Saviour himself, who complained thereof saying. *John came neither eating nor drinking, & they Math. 11. say he hath a Drivell: the Son of man came eating & drinking, & they say, Behold a man that is a glutton & a drinker, a friend of publicans & sinners.* Indeed there are too too many now a dayes, who interpret all good things in the worser part, & when they themselves are evill, do detract & iudge others actions. And it is very hard to stop their mouthes: Hardly any can escape their censures.

D. I have heard many complaine of their ignorance.

M. And some by their learning are condemned & reproved by many: whether deservedly of either side, I leave to the supreme

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*Epist. ad
universos.*

praise Iudge. However the same complaint was made in former times, witness that learned & Holy Pope Innocent the 3. Some, saith he, do disclaim the simplicity of their Priests, & when the word of salvation is propounded by them, they murmure under hand, that they have better in their books: & that they could speake more wisely. Wherto; the holy Pope answers, that although the desire of understanding the divine Scriptures, & of exhorting according to them be not to be reprehended, but rather to be commended, yet in that some lay men are to be blamed &c. that they deride the simplicity of Priests. And afterwards in the same Epistle.

Mal. 2.

Although science be very much necessary in Priests for Doctrine, because according to the Prophetickall Word the lips of the Priest do keep knowledge, & they shall require the Law of his mouth; yet none ought to detract simple Priests, sith they ought to honour in them the Priestly office; for that God in the Law commanded. Thou shalt not speak ill of the Gods; understanding the Priests; who for the excellency of their order & dignity of office are called by the name of Gods. Verily the work of Missioners is not to be measured by human wisdom. The simplicity of the Apostles did manifest God's work, and many times the simpler sort of Priests, do more good then the learned, whilst with fervour & good example, they move more efficaciously: for as David saith. Vnlesse our Lord build the house they have laboured in vain that build it. It is not human industry that prevails; but it is Gods own work, whose honour by a simple and plain Catechisme is more advanced, then by learned Disputations, or eloquent preachings. Every one according to his talent, & the grace working in them.

Psal. 126.

I feare I have been too long in this subject, & therefore I will referre the rest to the next Chapter.

CHAPTER XXIX.

Prosecution of the former Chapter.

D. I am sorry that I have made you deviate from your intended discourse; yet it seemed necessary for my instruction: I shall now intreate you to proceed on your 7. reason.

M. The same S. Bernardin saies that Priests are to be honoured for their Power, which he prefers above the Angels & Archangels, which for brevity sake I omit; and apply my self to the iudgment of the Ancients, who commonly do prefer the Priest's power before all earthly power: in that it is in order to soules. I will only insist in the power which they have to remi

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remits sins, & consecrate the body & blood of our Lord. Of the first.

S. Chrysostom. To those who live on earth, & are conversant therein it is committed that they may dispose of those things which are in heaven. To them it is given to have that power which our good God would not give to Angels, nor Archangels, for it was not said to them, Whatsoever thou shalt bind upon earth, it shall be bound also in heaven. Indeed earthly Princes have also power of bonds, but of the bodies only, but that which I say of the bond of Priests doth also concerne the soule, & goes even to the heavens. In so much that what the Priests do beneath, the self same God ratifies above, & our Lord confirms the sentence of his servants. For what other thing maist thou say this to be, but that all power of celestiall things is granted to them by God? for he saith, Whosoever remits sins yee retain: what power pray can be greater then this? The Father gave all manner of power to the Son: moreover I see this same power given to them by God the Son. And on the same place of S. Iohn. He said not, yee have received, but receive yee the holy Ghost. None should erre if he should say, that the Apostles then received a certain power & spirituall grace, not to raise the dead, or show miracles, but that they should remits sins: for thes are different graces of the spirit. Wherefore he added, he whose sins yee shall remits, they are remitted, shewing what kind of power he gave them. The Holy Fathers abound in this sence. I will only add two of them in answer to so many objections frequently alleaged in these our times. The first is of S. Ambrose.

But say they (that is the Novatians) We give reverence to our Lord, to whom alone we reserve the power of remitting sins. Nay rather none do a greater injury than those who will abridge his commandments, & dissolve his committed office. For when Jesus Christ said himself in the Gospell, Receive yee the Holy Ghost, whose sins yee forgive are forgiven, & whose sins yee retain are retained, who is there that more honours him, he that obeyes his commandment or he that resists it? The Church in both observes Obedience, that is, both binds, & looses sins. Herein the one is cruell, in the other disobedient: it will bind, that which it doth not loose; will not loose what it binds. Wherin it condemns itself & its own sentence by its own judgment: for our Lord will have like law in both of loosing & binding; who approved both with equall condition &c. And again.

Our Lord would give much power to his Disciples & would that his servants should do those things which he himself here on earth did. As he saith. And greater then these yee shall do. He gave them power to raise the dead. And when he could have restored the use of seeing to Saul, yet he sent him to Ananias his Disciple that by

L. 3. de Sac. cerdot.

Mat. 16.

Jo. 20.

Hom. 85.

L. 1. de Per. nit. c. 2.

c. 7.

Jo. 14.

Act. 9.

Mat. 14.

Jo. 8.

4. Reg. 2.

Math. 3.

Marc. 6.

his benediction Saul might recover his sight, which he had lost. He also commanded Peter to walk with him on the sea, & because he staggered, he forthwith reprehended him for that by the weakness of his faith, he had diminished the gifts of grace. For he that was the very light of the world, gave to his Disciples that they should be the light of the world by grace. & because he was to descend from heaven, & ascend to heaven, he elevated Elias to heaven, to restore him from thence to the earth in time convenient.

Being also baptiz'd in the Holy Ghost & fire, he promised the Sacrament of Baptisme by Iohn. Finally, he gave all things to his Disciples, of whom he said. In my name they shall cast out Devils &c. He gave therefore all things; but in these there is no power of man, where the grace of the divine gift is of chief force. Why then do ye impose hardships, & believe it a work of benediction? If any sick happily recovers health, why do you presume that (come by you can be cleansed from the collusion or deceit of the Devil? Why do ye baptize, if it be not lawfull for you to remit sins; for in Baptisme there is remission of all sins? What difference is there whether Priests do challenge this power to be given them by Penance, or by Baptisme? it is one ministry in both.

But thou wilt say, because grace works in the mysterious Font. And what in Penance? Doth not the name of God work there? Where will you challenge the grace of God in you, & where will you reject it? But this is insolent arrogance not holy feare, &c. Now to the objection.

Epist. 1. ad
Novat.

Pacianus Bishop thus discourseth. God would never threaten non-Repentants; if he would not pardon the Penitent. Only God, saith he, can do this. It is true; for when he doth it by the Priests, it is by his power; For what is that which he said to the Apostles? What ye shall bind on earth shall be bound in heaven, & what ye shall loose on earth, shall be loosed in heaven. Wherefore this, if it be not lawfull to men to bind or loose? Was that lawfull only to the Apostles? Therefore it is lawfull only to them to baptize, only to them to give the Holy Ghost; to them only to purge the sins of the Gentils; because thus was not only commanded to others, but to the Apostles. If in one place both the loosing of bonds & power of the Sacraments is given, either all is brought to us from the source & power of the Apostles, or that is not granted.

But above all the power of Consecration is to be admired, & communicable to none but Priests. Whence in the Lateran Councell it was decreed that none but Priests could performe this Sacrament. Which S. Jerome thus expresseth. Farr be it that any should speak ill of them who succeeding in the Apostolical degree do consecrate with their sacred mouth the body of Christ; by whom we are Christians, who hold the keyes of the kingdom of heaven, who in a manner iudge before the day of Iudgment. Who

keep in sober chastity the spouse of our Lord.

S. Augustin in contemplation of so great power cries out, At this so honorable priviledge heaven is amazed, the earth admires, man is terrified, hell dreads, the Diuell trembles, & the Citizens of Angels Worship S. Gregory the great. What faithfull Christian can make doubt but that in the very time of the Immolation, the heavens at the Priest's Word are opened, & that in this mystery of Christ Quires of Angels are presents, the highest things joynd to the lowest, & visible & invisible things made one?

In Ps. 37.

Hom Ps. 37.

Mellifluous S. Bernard with admiration saith. O excellent & honorable power of a Priest, to which nothing in heaven, nothing on earth may be compared!

Whence S. Francis gives this Admencion. We Catholicks ought to worship & reverence Priests for their office, & administration of the most holy body & blood of Christ, which they sanctify, & receive, & administer to others. And in his last Will & Testament I will feare, love & honour them as my Lords, for I see nothing corporally in this World of the most high Son of God, but his most holy body & blood, which they receive, & they alone administer to others. And again, he makes this argument: If the B. Virgin Mary is honored, as is meet, because she did beare Christ in her most holy Womb: if B. S. Iohn Baptist did tremble, & durst not touch the top of his head: if the Sepulcher, wherein for a time he was laid is so honored, how holy & just & worthy ought he to be, who takes in his hands, & receives in his heart & mouth, & gives to others Christ, now never to dy again, but to live for ever, & glorified, on whom the Angels desire to behold?

Ep 2.

Ep. 12.

D. I have two things to propound vnto you: the one that this supposes the reall presence of Christs body and blood in the Sacrament; & the other is, how the Priest can make the same body & blood to be there? for this seemes to exceed creation, which exceeds the power of any creature.

M. As for the first: Our Controvertists have so amply proved it, out of Councils, Fathers, Tradition, & common consent of all Nations & times, that it is superfluous to speak more of it here: & I have in a manner declared it before in treating of the Sacrifice of the Mass: & may add something of it in the 2. Part: for here I am only to speak of Priests: which because your second doth concern, I will briefly endeavour to satisfy you, & thereby perhaps give some light to the other.

Cap. 10.

If then we consider the Priest, only as man, or as a pure creature, you had good reason: for no created power can attain to such a height. But as the same S. Bernardin notes, this power surpasses all other, as being infinite: for no finite or created power would suffice to make this Sacrament of the Eucharist,

nor any other Sacrament. Know then that the principall cause in this Sacrifice is Christ himself, the Priest but a ministeriall cause doing it only in the person of Christ. For as Christ instituted it, so he doth actually & really offer it to his Father, & by his omnipotent & infinite power continually makes this conversion of the bread & wine into his body & blood: the Priest by Ordination is but a ministeriall cause of so wonderful an effect: but of this more in the place above cited.

Hom. de prodii. Iuda.

S Chrysost. well explaines this: It is not man who forms the consecration of our Lords table (although he make the things propounded to wit bread & wine) or makes the body & blood of Christ, but Christ crucified for vs. The words are pronounced by the Priests mouth & are consecrated by Gods power and grace: He saith, This is my body, & with this word the things propounded are consecrated, & as that voyce, which said Encrease & Multiply, & replenish the earth, was said indeed but once; yet in all times nature working to generation doth feel the effect: so this voyce was but once said, but doth make it firm in all the Tables of the Church, even to this day, & even to his coming.

L. 4. de init. c. 9.

But what do we stand so long in a thing wherein all the Holy Fathers, & the vniversal Catholick Church do agree? I will therefore conclude with the words of S. Ambrose, who after he had alleaged the wonderfull effects, which God had wrought by his servants in the old Law, doth shew that the force of benediction was greater then nature: because nature it self was changed by benediction. And recounting the miracles of Moyse, he addeth, that Moyse his rod did divide the sea changing the nature of water, drew water out of a rock, sweetned the bitter waters: Heliseus made iron to swim &c. & thence infers.

Psal. 148.

If human benediction was of such force, as to convert nature; what shall we say of the divine consecration, where the very words of our Saviour do work? For that Sacrament which thou dost receive is made by Christs word. If the words of Elias were of such force as to bring fire from heaven, shall not the words of Christ have that force to change the species of the Elements? Thou hast read of the works of the whole world, how he said the word & they were made, he commanded & they were created: therefore the word of Christ which could make of nothing that which was not; cannot it make those things which are to be changed, into that which they were not? for it is no less to give new natures to things, then to change natures. Beneath it is manifest that the Virgin did generate beyond the order of nature, & this body which we consecrate is from the Virgin. What dost thou seek natures ord-

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in the body of Christ, when beyond nature our Lord Iesus was born of a Virgin; for, the true flesh of Christ, which was crucified, which was buried, is therefore truly the Sacrament of his flesh. Our Lord Iesus himself crieth, This is my body; Before the benediction of the celestiall words, any other kind is named, after the consecration, the body of Christ is signified. He saith his blood: before consecration it is said to be another thing; after consecration it is called blood, & thou saist Amen that it is true. Let thy interior mind confess what thy mouth speaks; & let thy affection feel, what the word sounds. More of this in the place above noted.

CHAPTER XXX.

The Conclusion of this first Part.

HAveing declared in general what the Masse is and how it is a Sacrifice ordayned by Christ, practised by his Church in all ages and Nations; and explicated the Ceremonies and Rites in their general notion, together with the circumstances of the Church and Ornaments belonging therto; and in like manner treated of the Priests vestments, Office, quality and dignity; it is time now to descend vnto particulars, by declaring the manner or forme of celebrating Masse, its parts, rites and ceremonies according to the vse and practise of the Roman Church.

If by the way I fall on some controversies I doe it sparingly and onely for the better explication of the subject, for those who may have doubt therof, or rather to make the Mysteries more manifest and clear to the devout hearers of the Masse, leaving the more exact declaration of them to the Controuertists: in particular in order to our Nation, to the Right R. Father and Doctour (sometime my Master) *Francis à S. Clara*, whose works both in Latin and English printed with great applause are now extant in two Tomes, whose more accurate Tracts I commend to the Curious Reader, being confident that he will not repent his labour nor be frustrate of his expectation. For my part I more insist in the common practice of the Church, which I esteem to be the most infallible argument that can be made for practical things. For as *S. Epiphanius* sayes. *The Church of God is the Kings high Way, by which a man is sure to walk towards the truth.* To S. Paul it is sufficient to reprove what was not approved by *customs of the Church* If this argument be good, as without doubt it is, surely we may follow what soever is the Custom and practice of the

Here, 35.

1. Cor. 11.

1. Tim. 3.

Lib. 3. cap. 4.

L. 1. c. 3.

Epist. 55.

L. 3. advers.

Ruf. c. 8.

In cap. 1. ad
Gal.Apol. adv.
Lucif.In Cap. 1. ad
Tit.

Lib. 3. c. 4.

Lib. 1. contra
Creg. c. 33.

the Church. It w: be deceived in this, that great Doctour of the Gentils did deceive vs, when he bids vs to converse in the house of God, which is the Church of the Living God, the pillar and ground of truth. S. Irenæus will tell vs that the Apostles have layd up in the Church as a rich treasure all truth, that who will may draw from thence the water of life. The Holy Scriptures are the waters of life, the conduit head is Tradition and the conduit pipe is the Church: which, witness the same Irenæus, with most sincere diligence keeps the Apostles faith and Doctrin: and according to S. Cyprian. Never departs from that which she hath once known. Whence S. Ierome acknowledges the Church as the Rule and Square of all truth: and again in another place, To this Church, which is the Firmament and pillar of truth; we must acquiesce in her interpretations and definitions and not waver or be carryed away with every wind of Doctrin. Again he will teach vs who is a true Catholique, saying, He is a Catholick, who laying aside all particular Opinions and Imaginations both of himself and others, doth submit his opinion and judgment to the determination of Christs Vniuersal, Visible and known Church upon earth, embracing whatsoever she believes, and abandoning whatsoever she rejects. Learned Origen will also tell vs who is an Heretick, saying, He is an heretick, who professes himself to believe Christ, yet believes otherwise the truth of the Christian faith than the Definition of Ecclesiasticall Tradition contains: for as he saith, that verity is onely to be believed, which in nothing disagrees from the Ecclesiasticall Tradition.

S. Irenæus gives vs a certain rule for our instruction, if there be any disagreement sprung up among Christians concerning any controversie in Religion, what other course is there to be taken than to have our recourse to the most antient Churches and to receive from them what shall be certain and manifest? Tertullian will second him saying, Whatsoever the Apostles have preached, that is, whatsoever Christ has revealed, ought not to be otherwise proved, than by the same Churches, which the Apostles themselves have built. This is the common sentiment of the Holy Fathers and therefore I will conclude with S. Augustin, The truth of the Scriptures is held by vs, when we doe that Which the Catholick Church approves, whose authority the same Scriptures commend; and because the holy Scriptures cannot deceive, whosoever fears to be deceived in the obscurity of any question, let him therein seek counsell of that Church, which the holy Scriptures without any ambiguity points out unto vs.

Supposing this vniuersal and vndenyable verity; I shall briefly propound to all vnbiassed judgments two or three convincing arguments for the rational belief of the Sacrifice of the Masse. The first is, Whatsoever the whole Church doth

praefig

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practise in the whole world none ought to doubt or call in question. But the whole Church dispersed in all places of the world has always offered this Sacrifice of the Masse; therefore none ought to call it in question. The Major is S. Austins, who adds, *that to dispute whether that ought to be done is most insolent madness.* The Minor doth most manifestly appear by what has been sayd in the preface, even by the confession of our adversaries, and may also be gathered from the collections they have made to shew the beginning of some things which occur in and about the Masse: which D. Bayly in his *End to Controversy* Chap. 3. 1. thus briefly describes: You can attribute the first allowance of Sequences in the Masse to Pope Nicolas 1. the suspension of Alleluia during the time of Lent to Pope Alexander. 2. the Institution of 3 Masses on Christmas-day to Pope Telephor. The *Gloria in Excelsis*, the fasting before Masse, the benediction of the Sacerdotal Vestments at Masse to Pope Steven: the triple *Sanctus* in Masse, to Pope Sixtus 1. the Celebration of Masse onely in consecrated places, to Pope Sylvester. Golden and Silver Chalice used in the Masse, to Constantine. You can tell vs that the Sacrifice was to be celebrated onely in fine linnen consecrated by the Bishops; and when the Antiphons, Introits, Graduals and Tracts began. You attribute the Psalmes in the beginning of the Masse to Pope Celestin 1. The Hymne *Holy, Holy, Holy* was sung in the Masse: the Benediction at the end of Masse to Pope Gelasius. *Sanctum Sacrificium, Immaculatam Hostiam* to Pope Leo. You can tell who brought in *Orate Fratres*, and *Deo gratias* and when the Elevation was begun, with many such like. But, as he well sayes, who brought in the Sacrifice of the Masse it self noe man can tell. Nay Bale whose inventions are malicious enough, could not finde it, although he finds, as he conceives, the beginning of the forsayd, with others of the like nature: and the most that he and all others of his Tribe can say is that some additions were made to the Masse: which plainly shewes that the Masse in it self was before; which also argues its great antiquity: for what they speak on was in the best and highest times of the Primitive Church; none in much less then a 1000 years agoe. In the second part I shall shew their Mistakes even in the beginning of such things and reduce them for the most part to their true Original, even from the Apostles. In the mean time I shall produce a second argument.

Ep. 118 c. 1.

That which the Universal Church doth hold, and was not instituted by Councils, but has been still retained in the Church, we may justly believe to have come from noe other Authority than that of the Apostles. But the Sacrifice of the Masse was not instituted by Councils nor Popes, and has been still

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*L. de Bap.
c. 28.*

still retained in the Church. Therefore we may justly inferre that it was ordayned by the Apostles or Christ himself. The Major is S. Augustins: the Minor is manifest; for although most of the Councils either General or National doe make Ordinances concerning the manner and ceremonies of the Masse, yet none ever yet did otherwise judge of the Masse, but as instituted by Christ and his Apostles, nay many of them doe expressly determine it.

*L. de Praefr.
c. 24.*

The 3 Argument, It is not likely that soe many and soe great Churches could combine together in the same error. Had Churches erred they would have differed in their errors: wherefore what is one and the same among soe many, was not fained but delivered, But all Christian Nations untill these our Times, nay in these our Times, excepting some few Vpstarts, did and doe agree in one and the self same Sacrifice of the Masse: therefore it cannot be sayd to be erroneous. The Major besides that it is rational, is Tertullians in his vntainted and vndoubted book against hereticks: the Minor is manifest by what has bin sayd in the preface and in the whole course of this book: which is also confirmed by the severall Liturgies of such Christian Nations of different opinions, all agreeing in the substance of the Masse, independently of Popes or Popish Prelats, in as firme a manner as they believe Baptisme; who would also condemne the denyall therof as hereticall. Soe that we may say that if the Masse be erroneous, Christ never had a true Church on earth: the Apostles never founded a true Church, nor any Christian Nation ever knew a Church untill these our Times. Which would plainly make voyd Christs promises, frustrate the labours of the Apostles, contradict all Councils, Holy Fathers and learned Doctours of the Church, and make the whole world ignorant in the faith of Chr. 1258.

The End of the first Part.

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